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UNITED STATES OF AMERICA.

Movable Symbolic Transparency for the East,

OF ALL

BODIES WORKING IN THE ANCIENT AND ACCEPTED SCOTTISH RITE.

Movable Slides.—Sun, Moon, Star, Ineffable Name, Corrugated Crimson Plate, with Mica Reflector and Argand Gas-Burner, operating in the triple triangle.

The characters in the interstices are the initials of the nine sacred words.

The Ineffable Tetragrammaton may appropriately be in *Enochian* character.

Additional expressive slides to the above may be used to advantage—such as the sacred words of other Governing Subordinate Bodies.

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MANUAL

OF THE

LODGE OF PERFECTION,

ANCIENT AND ACCEPTED SCOTTISH RITE

OF

FREEMASONRY.

Freemasons

CONTAINING

INSTRUCTIONS IN ALL THE DEGREES,

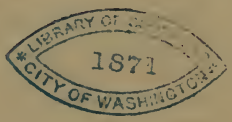
FROM THE FOURTH TO THE FOURTEENTH.

TOGETHER WITH THE

CEREMONIES OF INAUGURATION AND CONSTITUTION,
AND INSTALLATION OF OFFICERS,

AS PRACTICED IN THE

NORTHERN JURISDICTION OF THE UNITED STATES.



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INTRODUCTION.

INEFFABLE AND SUBLIME DEGREES OF THE ANCIENT AND ACCEPTED SCOTTISH RITE.

WHILE the degrees of the Ancient and Accepted Scottish rite commence with the Entered Apprentice, Fellow Craft or Companion, and Master Mason, yet in the United States all authority over these degrees by the Supreme Councils is waived, and they are exclusively administered by the Blue or Symbolic Lodges, working under the jurisdiction of Grand Lodges and the representative system. In other countries, the first three degrees are given in Lodges of Perfection.

It is advisable to confer the first three degrees of the Ancient and Accepted Scottish rite on candidates before further advancement.

The Ineffable degrees begin with the fourth or Secret Master, and conclude with the fourteenth, or degree of Perfection. It is not required that a candidate should be in possession of any other than the Symbolic degrees.

To open a Lodge of Grand, Elect, Perfect, and Sublime Masons, opens all the degrees contained within it; —but a body of any degree may be opened or closed independently.

The order of business in bodies of the rite is as follows:

1. The reading of the records of the previous communication or communications as yet unread and approved. It is judicious at every session that the record be read immediately before closing, that proper corrections, if any, may be made, and before the formal record is made up.

2. Report from the Grand Hospitaller or Almoner of any special case for relief or assistance.

3. Reports of Standing Committees.

4. Reports of Special Committees.

5. Applications for reception or admission to membership.

6. Receptions.

7. Unfinished Business.

8. New Business.

9. Passing the Box of Fraternal Assistance:—no body of the Ancient and Accepted Scottish rite can ever be closed without so doing,—and any member wishing to retire before being called upon by the Grand Hospitaller, must deposit his contribution in the box provided and placed near the seat of the Junior Warden.

The amount collected is under the immediate charge of the Grand Hospitaller or Almoner, and is dispensed by him with the consent of the presiding officer,—first to a worthy distressed brother; or if there be none such, then to some needy and deserving profane: in either case not permitting the recipient to know from what source the relief comes.

All brethren are required to be clothed with the apron, collar, and jewel of the body in which the degree is open, or that of a higher grade.

It is not essential that *all* the brethren should be clothed in the regalia of the degree being worked at a reception, as this would lead to unnecessary expenditure, accumulation of clothing and depositories. One or more, for exemplification, are recommended, or so many sets as are essential for the proper exhibit of the drama of the degree, and the remainder of the brethren are clothed in the highest grade of the series.

The records of bodies, from the fourth to the thirty-first inclusive, are termed "Engraved Tablets;" those of Consistories and the Supreme Council, "Balustres."

The Battery of *mourning*, is made by the blow being given upon the left fore-arm.

In closing bodies of the Ancient and Accepted rite, the following formula should immediately precede so doing.

The presiding officer asks of his First Assistant if he has any thing further to bring before the body, for the benefit of Masonry in general, of the Ancient and Accepted Scottish rite, or of that body in particular.

If the First Assistant has nothing to offer, the same query is made to the Second Assistant; and if he has nothing to offer, both of the Assistants are directed to make known to the brethren in their respective valleys, that if any one of them has any thing which he desires to offer for the benefit, etc., the floor is tendered to him.

If nothing is offered, the Assistants reply to the presiding officer that silence reigns in their respective valleys.

The following formula is required in the declaration

either of opening or closing an assemblage in the Ancient and Accepted Scottish rite:

"*To the Glory of the Grand Architect of the Universe —in the name and under the auspices of the Supreme Council and of the Sovereign Chiefs of Exalted Masonry, and by the power in me vested as* * * * *I hereby proclaim and declare,*" *etc.*

FIRST SERIES.

The symbolic degrees of Entered Apprentice, Fellow Craft or Companion, and Master Mason, are conferred in a Symbolic Lodge in the United States, and reference to them here is not deemed essential.

SECOND SERIES.

THE INEFFABLE DEGREES CONFERRED IN A LODGE OF PERFECTION.

Unless it is expressly stated to the contrary, the officers in a Lodge of any of the Ineffable degrees are as follows:

1. Thrice Potent Grand Master;
2. Hiram of Tyre, Deputy Grand Master;
3. Venerable Senior Grand Warden;
4. Venerable Junior Grand Warden;
5. Grand Orator;
6. Grand Treasurer;

7. Grand Secretary;
8. Grand Keeper of the Seals;
9. Grand Master of Ceremonies;
10. Grand Hospitaller;
11. Grand Captain of the Guard;
12. Grand Organist;
13. Grand Tyler;

and are stationed as designated in the diagram under the title of Degree of Perfection (page 151).

The first four officers of a Lodge of Perfection must be possessed of the 16th grade.

The number of regular members of a Lodge of Perfection does not exceed 27; but of honorary members the number may be discretionary.

Beside the festivals of the 24th of June and 27th of December (the two Sts. John's days), the Lodges every year celebrate the building of the first temple of the Grand Architect of the Universe, on the 5th day of October, when "the Prince most ancient and high in degrees shall preside. If the Wardens are the least ancient, their places shall be filled by those most ancient in degrees, whom the T. P. Grand Master shall name;" and the same rule is to be observed with the other officers also. The Lodges also observe the 5th day of the 5th month *Ab*, in memory of the dedication of the first temple.

At all receptions, the Grand Orator makes discourses in illustration of the Order, instructs the new brethren, and explains to them the mysteries, and exhorts them to continue their zeal, fervor, and constancy. If he has observed any indiscretion or dispute, he informs the Lodge of it, and takes measures accordingly.

If a brother is a prey to misfortune, it is the duty of every brother to endeavor to alleviate his unhappy situation.

It is the duty of the "Hospitable Brother" to visit all sick brethren, and see that they are well attended to.

If any brother is taken sick, and it shall come to the knowledge of any member, he shall give early advice of it to the Hospitable Brother and to the Lodge, that the necessary succor may be administered.

Should a brother die, all the brethren are expected to attend and assist at his funeral, in the usual manner. It is most proper that the Lodge be then opened in the Perfect Master's degree.

Secrecy in reference to the mysteries, as well as the transactions of the Lodge regarding the character of a brother or applicant, being an indispensable obligation, the T.·. Potent should always, before closing his Lodge, remind the brethren of their duty in this respect, and enforce it in the usual manner and form.

It is the duty of every subordinate body in the Ancient and Accepted Scottish rite to make annual returns to the Supreme Council of its transactions during the year; and its By-Laws, before becoming effective, should be submitted to the Deputy for the State for his approval, and a copy transmitted to the Secretary-General of the Supreme Council, for filing.

In cases of expulsions, a vote of two-thirds of the members present should be required.

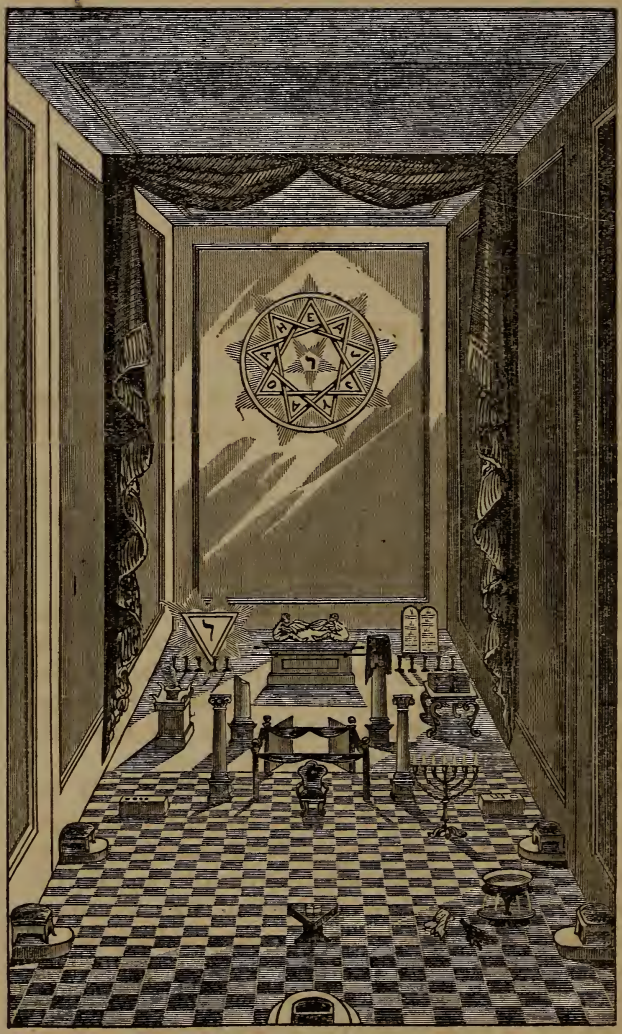
FOURTH DEGREE.

Secret Master.

ARGUMENT.

THIS grade, as chronologically arranged, originated with King Solomon, immediately after the assassination of Hiram the builder, and at the time the Temple was but partially constructed.

The King of Israel selected seven of the most worthy and expert brethren, Master Masons, and appointed them special guardians of the Sanctum Sanctorum, and of the sacred furniture of that most Holy Place. They were called Secret Masters, and as in due time they were advanced to higher grades, and thus vacancies were created, others were selected to fill their places. But one guard was on duty at a time, yet seven were selected, and this is termed the mysterious number of this degree, it having many allusions, to the seven cardinal virtues; to happiness, to which our brethren thought there were seven degrees; to the seven stages of life; to the seven laws or principles of Noah, given for the government of his posterity; and to the seven days of the week,—the last having been set apart for the great teaching of this degree, Secrecy and Silence. This degree forms a beautiful introduction to the Ineffable series.



SECRET MASTER.

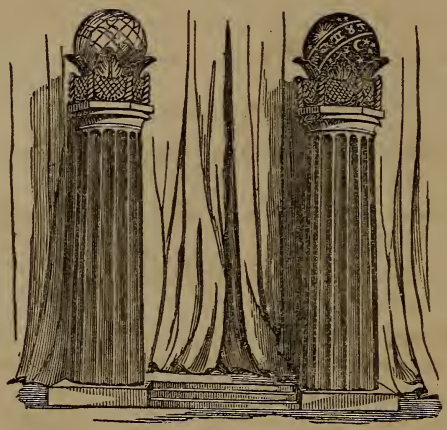
SECRET MASTER.

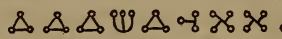
THE FOURTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE FIRST DEGREE OF THE INEFFABLE SERIES.

THE LODGE AND ITS DECORATIONS.

The Lodge of Secret Masters represents the Holy Place or Sanctuary of the Temple; is hung in black, strewed with white tears, and contains the brazen salver of pure water, with napkins and bunch of hyssop, the seven-branch candlestick, which is burning in the East, and which is the only light in the Lodge.

The Sanctuary is separated from the Holy of Holies by a balustrade of white marble and heavy hangings of black. In the balustrade of white marble there is one door of two leaves, made of olive-wood and beautifully ornate. Immediately in front of this entrance are four small columns of white, in quadrangular position, united by rods, from which hangings of four colors, white, blue, purple, and crimson, are suspended: on either side of all these are two brazen columns supporting each a sphere.



Over the East is a large circle, composed of a serpent having its tail in its mouth, enclosing three luminous triangles interlaced, forming nine beams with a blazing star in the centre. In the centre of the star is a י, and in the interstices of the interlacing triangles, the characters  , which are the initials of the nine sacred words.

Within the East is represented the Sanctum Sanctorum of King Solomon's Temple, which contains the ark of the covenant, with its furniture, the ten golden candlesticks, the tablets of the law, the veiled pillar of beauty, the Enochian column, etc.

The jewels of the officers are in crape, as the Lodge is in mourning for the G.·. M.·. Hiram. The furniture is also draped in black.

The altar of perfumes, which is in the Southeast corner of the Sanctuary, during a Reception is burning.

No working-tools are used in this Lodge, for the reason that the labors on the Temple were suspended after the death of Hiram the Builder.

OFFICERS.

The Thrice Potent, who represents King Solomon, in the East.

The Grand Inspector, who represents Adoniram, son of Abda, in the West.

The Treasurer is seated as in Perfection.

The Secretary " " "

The Grand Orator " " "

The Master of Ceremonies is seated as in Perfection.

The Captain of the Guard " " "

The Sentinel, with drawn sword, in front of the small curtains at the entrance to the Holy of Holies.

CLOTHING.

The King, seated in front and to the left of the guarded entrance to the Holy of Holies, is robed in black, bordered with ermine, holding a sceptre and crowned; he wears a wide blue sash from right to left, to which is attached a delta of gold.

On the triangular altar to his left are the apron, collar, gloves, and jewel of the degree, and a white robe; also a wreath of olive and laurel.

The Grand Inspector is seated in the West, wears a white robe and covering, and the apron, collar, gloves, and jewel of the degree, and holding a drawn sword.

All the officers are clothed similar to the Grand Inspector, but having their appropriate jewels, which correspond with those of the same official stations in the degree of Perfection.

Apron*—White, bordered with black, with blue flap; on the flap an eye worked in gold; on the area of the apron, the letter Z within a wreath of olive and laurel.

Collar—Wide white ribbon, edged with black; at the bottom a black rosette, to which is suspended the jewel.

Jewel—An ivory key with the letter Z on the wards.

Gloves—White, with the wristbands bordered with black, and turned over.

Hours of Work—From dawn to close of day.

Battery—● ● ● ● ● ● ● At a Reception given in mourning.

Moral—Secrecy, or Silence and Fidelity.

Symbolic Age—Seven.

All present except the officers are robed in black. During a Reception, the Treasurer's station is vacant, as there can be but seven Secret Masters.

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* The aprons of the Ineffable degrees are defined in the Northern Jurisdiction as being triangular—those of the Southern Jurisdiction, as square.

OPENING.

•••••••

* * * * *

T.·. P.·. What are you taught as a Secret Master?

G.·. I.·. The duty of Secrecy and Silence.

T.·. P.·. What is the hour?

G.·. I.·. The morning star has driven away the shades of night, and the great light begins to gladden our Lodge.

T.·. P.·. As the morning star is the forerunner of the great light which begins to shine on our Lodge, and we are all Secret Masters, it is time to commence our labors.

•••

Whoso draweth nigh to the contemplation of the Ineffable mysteries, should put off the shoes of his worldly conversations; for the place whereon he

stands is holy ground. Set a watch, O Jehovah, before my mouth, and keep thou the door of my lips.

Brother Adoniram, you will give notice, that I am about to open a Lodge of Secret Masters by the sacred number.

* * * * *

RECEPTION.

The candidate is robed in black, etc.

* * * * *

LESSON.

T∴ P∴. The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

Chant. O Lord! have mercy upon us, for thy goodness endureth forever.

G∴ I∴. Woe unto them that draw iniquity with cords of vanity and sin, as it were with a rope.

Chant. O Lord! have mercy, etc.

T∴ P∴. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

Chant. O Lord! have mercy, etc.

G.·. I.·. I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly.

Chant. O Lord! have mercy, etc.

T.·. P.·. And one cried unto another, saying: Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

Chant. O Lord! have mercy, etc.

G.·. I.·. And the posts of the door moved at the voice of him that spake, and the heavens were filled with smoke.

Chant. O Lord! have mercy, etc.

T.·. P.·. Then said I, Woe is me! for I am undone: because I am a man of unclean lips, for my eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken from off the altar, and he laid it upon my mouth, and said: Lo, this hath touched thy lips; thine iniquity is taken away, and thy sin is purged.

Chant. O Lord! have mercy, etc.

G.·. I.·. Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.

Chant. O Lord! have mercy, etc.

T.·. P.·. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life

from destruction; who crowneth thee with loving kindness and tender mercies.

Chant. O Lord! have mercy, etc.

G.·. I.·. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him.

Chant. O Lord! have mercy, etc.

T.·. P.·. As for man, his days are but as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

PRAYER.

Our Father, who dost rule the heaven and the earth, and all that in them is: Thou Great Supreme, who art the Author of every good and every perfect gift: deign to guide us in our endeavor to combat darkness, and to direct the mind and thoughts of this our brother at the threshold, in the solemn approach to the innermost mysteries of thy holy Temple, where we seek for truth, for the full understanding of the divine lessons contained in thy "Word," and the final attainment of the salvation of the soul immortal.

May this brother feel that the doctrines contained in the new vows he is now about to assume, are worthy of his noblest Masonic thoughts and of his holiest reverence.

Aid us, O Lord! to so instruct him to look within his own heart—that *innermost sanctuary*—that he

may prepare to receive the impress of thy Holy Name, which shall be a seal of eternal life.

In thee, O Lord! alone resides the power! To thee be all the glory. AMEN.

Woe unto those who aspire to that for which they are unfitted.

Woe unto those who assume a burden which they cannot bear.

Woe unto those who assume duties lightly, and afterwards neglect them.

Duty is with us always, inflexible as fate.

In health or sickness, in prosperity or adversity, duty is with us always, exacting as necessity.

It rises with us in the morning, and watches by our pillow at night. In the roar of the city and in the loneliness of the desert, duty is with us always, imperative as destiny.

* * * * *

T.·. P.·. Whoso draweth nigh to the contemplation of the Ineffable mysteries, let him put off the shoes of his worldly conversation and corrupt affections, for the place whereon he standeth is Holy ground. May we ever remember to keep a watchful eye upon the feet of our affections. Before we approach the house of the Lord, let us seriously consider whether we have taken straight steps in the paths of his commandments, and whether our feet are set in due order and cleansed according to the

purifications of the Sanctuary. Let us wash, as it were, in the laver of repentance. Wash you, and make you clean; put away the evil of your doings; acknowledge your iniquities and return unto the Lord, for he will have mercy upon you, and our Elohim will abundantly pardon. Let us incite each other to practise virtue and shun vice. While our feet are prepared for walking in the ways of his commandments, our hands should in like manner be prepared for working in his service.

Saith the father of our ancient Most Potent Grand Master, "I will wash mine hands in innocency, and so will I compass thine altar, O Jehovah." May he who beareth the keys of David be pleased now to open to this brother a door of entrance to the Ineffable degrees. My brother, you have hitherto seen only the thick veil which hides from your view the Sanctum Sanctorum of God's Holy Temple. Your fidelity, zeal, and constancy have won for you the favor you are now about to receive, of viewing some of our treasures and gaining admission into the Secret or Holy place.

* * * * *

Set a watch, O Jehovah! before my mouth, and keep thou the door of my lips.

Brother Grand Inspector, remove the veil.

* * * * *

Chant. O Lord! have mercy upon us, for thy goodness endureth forever!

* * * * *

In the Ineffable degrees, every lesson taught is connected directly or indirectly with our dearest interest in this or in a future world. The whole system tends to promote the glory of God and the good of mankind. In the symbolic degrees these things are taught generally; in the Ineffable and Sublime degrees, in detail.

Genuine Freemasonry, my brother, is a system of morals, and approaches religion: in fact, such was primitive Freemasonry. Ineffable Freemasonry is practised with an eye single to the improvement of our morals, and a reference to those sublime truths which constituted its principal essence in the earlier ages of the world. It rises above all human institutions, and forms a beautiful auxiliary to the practice of religion. In no place, except in God's Holy Word, are the moral and social virtues enforced by such awful sanctions and decrees.

The degrees upon which you are now entering, are called Ineffable, because they treat of the Ineffable name of the Great Jehovah, and of his Ineffable essence.

* * * * *

O Jehovah! our Adonai, how excellent is thy

name over all the earth! Thy name declares the glory of Elohim. There appears to be power in the name which revealeth secrets.

Freemasonry is an art of great compass and extent. A knowledge of its mysteries is not attained at once, but by degrees. Each degree in Ineffable Masonry is intended to inculcate a moral lesson and the practice of some particular virtue. Advances are made only by much instruction and assiduous application. Each step is progressive, and opens new light and information. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacities, we attain a greater or less degree of perfection.

Freemasonry is an allegorical system. Every doctrine and ceremony has its mystical reference, which is not always apparent at the first blush; so that where the uninformed and weak find only mystery, the true initiate and thoughtful possess food for the employment of the noblest faculties. The true Mason will not rest satisfied with mere ceremonies, which in themselves are cold and heartless, but will study to comprehend their mystical signification. We, as Ineffable Masons, retain and continue to practise these signs and symbols, because we believe they work closer into our hearts than mere words.

* * * * *

Permit me now, my brother, to receive you as a Secret Master, and give you rank among the Levites.

* * * * *

The laurel, an emblem of victory, is to remind you of the conquest you ought to gain over your passions; the olive, a symbol of peace, which should ever reign among us. With Wisdom, Strength, Prudence, and Fortitude, may you soon obtain the favor of an entrance into the secret vault. It will be your own fault if you are not found worthy, and do not in due time arrive at the sacred place, where, wrapped in divine joy, you may contemplate the pillar of Beauty.

* * * * *

By the rank you now hold among the Levites in the quality of Secret Master, you have become one of the guardians of the Sanctum Sanctorum, and I place you in the number of seven.

The eye upon your apron is to remind you to keep a watchful eye upon the sacred treasures you are set apart to guard, and over the moral conduct of the Craft in general.

Remember, too, that the eye of the Lord is on them that fear him.

* * * * *

Brother Adoniram, it is our order that you cause to be erected a tomb or obelisk, of white and black marble, west-southwest of the Temple, wherein shall be deposited the embalmed remains of our lamented Grand Master H.·. A.·. The white marble shall

denote the innocence and purity of our departed Grand Master, and the black the untimely death of him we mourn.

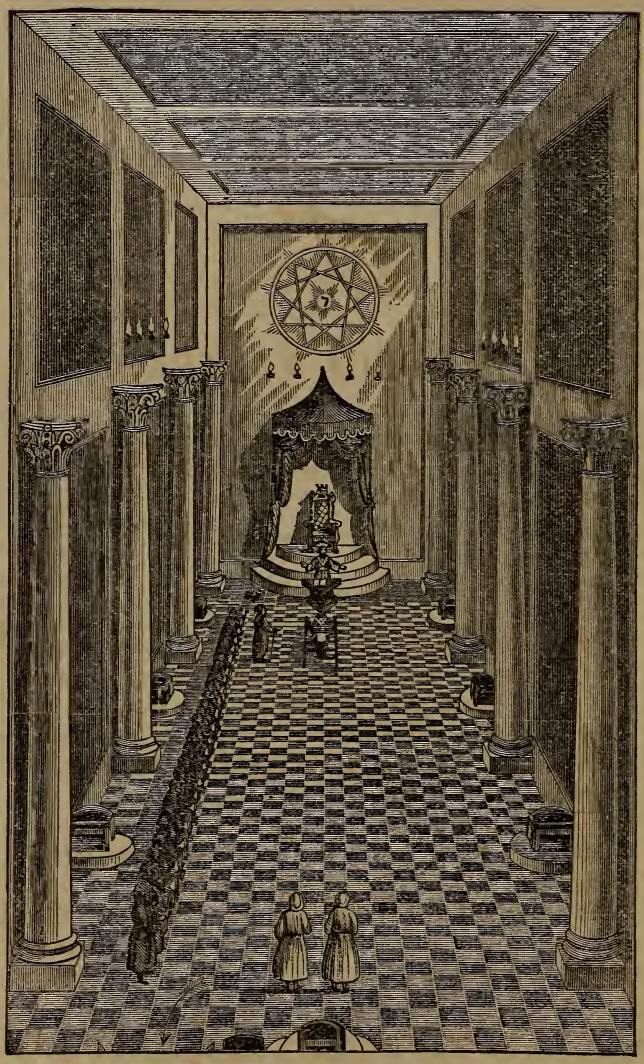
See, therefore, that the solemn duty is speedily executed, and let the obsequies be performed with becoming and imposing ceremonies.

FIFTH DEGREE.

Perfect Master.

ARGUMENT.

The solemn ceremonies of the degree of Perfect Master, are intended to represent and recall to mind the grateful tribute of respect we owe to the memory of a departed worthy brother. The examination of the mausoleum—its pronouncement of being perfect—and the advantages we should derive in inculcating the virtues of the deceased—are vividly depicted and impressed upon the initiate.



PERFECT MASTER.

PERFECT MASTER.

THE FIFTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE SECOND OF THE INEFFABLE SERIES.*

DECORATIONS.

The Lodge is hung with green cloth from eight white columns, four on each side, and equidistant. An altar, draped in black, strewed with tears, is placed in the East at the foot of the throne. In front of the altar is a coffin, draped in black, resting on a bier, with the jewel and apron of Grand Master H.·. A.·.

Four lights are placed at each of the cardinal points.

Marks of blood are in the northeast section of the Lodge.

The star in the interlaced triangle of the Secret Master's degree is changed from white to red, so as to throw a lurid light.

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* Lodges of Sorrow in the Ancient and Accepted rite are usually held in this degree, as see form of ritual in the after part of this work.

TITLES.

1. The Senior Grand Warden is the Master, and represents Adoniram. He is styled Right Worshipful, or Respectable Master, and is clothed as a Prince of Jerusalem. He is seated in the East.

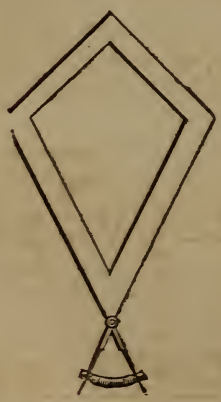
2. The Junior Grand Warden is seated in the West, represents Zabud, and is styled Grand Inspector. He wears a black robe and cap, together with the order and jewel of a Prince of Jerusalem.

3. The Captain of the Guard represents Zerbal, Captain of King Solomon's Guards, and is dressed as a Perfect Master.

4. The Master of Ceremonies represents Stolkin, and is dressed as a Secret Master.

CLOTHING.

Black robe and hood drawn over the head—apron, collar, jewel, and white gloves, bordered with black.



Apron—White, with a green flap; on the centre is a cubic stone, surrounded by three circles, with the Hebrew letter ו in the centre.

Collar—A watered green ribbon, at the end of which is suspended the jewel.

Jewel—A compass open on a segment of a graduated circle at an angle of sixty degrees.

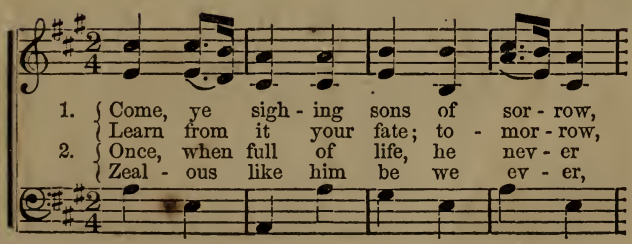
Battery—• • • • denotes life, death, virtue, and immortality.

Moral—That we should learn to pay due respect to the memory of a deceased worthy brother.

RECEPTION.

ODE.

GREENVILLE.



View with me your broth - er's tomb;
Death per - haps may seal your doom.
Proved un - faith - ful to our laws,
To pro - mote our glo - rious cause.

Sad and sol - emn flow our num - bers,
To th' ex - alt - ed pow'r al - migh - ty

While dis - con - so - late we mourn The
Soft ly breathe a sil - ent prayer.

loss of him who sweet - ly slum - bers,
On his sa - cred mound tread light - ly,

Mould'ring neath the sil - ent urn.
While we wipe a - way a tear.

ODE.

Come, ye sighing sons of sorrow,
  View with me your brother's tomb;
Learn from it your fate—to-morrow
  Death perhaps may seal your doom.

* * * * *

Sad and solemn flow our numbers,
  While disconsolate we mourn
The loss of him who sweetly slumbers,
  Mould'ring 'neath the silent urn.

* * * * *

Once, when full of life, he never
  Proved unfaithful to our laws;
Zealous, like him, be we ever,
  To promote the glorious cause.

* * * * *

To th' exalted power Almighty,
  Softly breathe an ardent prayer—
On his sacred mound tread lightly,
  While we wipe the falling tear.

* * * * *

PRAYER.

O Almighty and Eternal God! there is no number of thy days or of thy mercies. Thou hast sent us into this world to serve thee, but we wander far

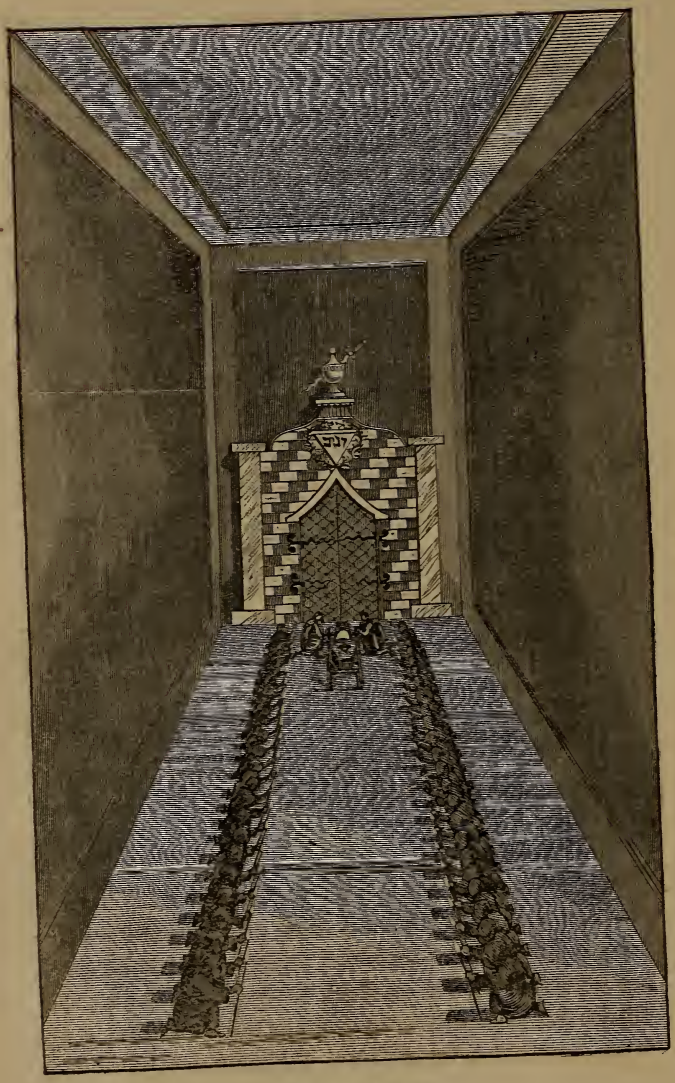
from thee in the path of error. Our life is but a span in length, and yet tedious, because of the calamities that enclose us on every side. The days of our pilgrimage are few and evil; our bodies frail; our passions violent and distempered; our understandings weak, and our wills perverse. Look thou upon us, our Father, in mercy and pity. We adore thy majesty, and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil, even as our departed brother resisted. Give us, O most merciful Father, faith and confidence in thee; and enable us so to live, that when we come to die we may lie down in the grave like one who composes himself to sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God: bless our beloved fraternity throughout the world: may we live and emulate the example of our departed brother; and finally, that we may in this world attain a knowledge of thy truth, and in the world to come, life everlasting. AMEN.

Death regards not those sweet engagements and pleasing intercourses, and those improving joys which are known to Freemasons. Death summons away, in the midst of his day and usefulness, many a beloved brother of our craft. We behold his sun at meridian, and rejoice at its brightness; but alas! it soon sets, and the evening shades of existence close around him forever.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them: while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long-home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.

* * * * *

This ceremony was originally established to commemorate the death of our Grand Master H.·. A.·., whose labors at the building of the first Temple, and whose tragical death, furnish so much of the mystical knowledge of Ancient Craft Masonry. It is



PERFECT MASTER.

retained by us that it may be improved as a lesson both useful and instructive. Let us look forward to brighter scenes, when our deceased brother, who had been smitten down by the resistless hand of death, shall be raised from his prostrate state at the word of our Supreme Grand Master, and admitted to the privilege of the Perfect Lodge above.

HISTORY.

G.·. O.·. Some time after the death of our Grand Master H.·. A.·., King Solomon was informed that the body was found.

* * * * *

The perpetrators of the horrid deed were not at this time discovered, and it was not certain but that they might have the hardihood and effrontery to mingle with the brethren, and seem to join in the general grief, in order to better conceal their guilt and prevent suspicion. In order to ascertain the truth of the matter, King Solomon caused a general muster of all the workmen to be made.

* * * * *

Happy to have the poor consciousness of having found the precious remains of so great and so good a man as H.·. A.·., and having an opportunity of paying a just tribute of respect to his memory, he ordered the noble Adoniram, his Grand Inspector, to make suitable arrangements for his interment. The

brethren were directed to attend with white gloves and aprons, and he forbade the marks of blood which had been spilled in the Temple to be effaced until the traitors should be discovered and punished.

In the mean while, he directed the noble Adoniram to furnish a plan for a superb tomb or obelisk, of white and black marble, which plan was accepted and the work finished.

* * * * *

Three days after the funeral ceremonies had been performed, King Solomon repaired with his Court to the Temple, and all the brethren being arranged as at the funeral, he proceeded with his brethren to see and examine the tomb and obelisk, with the inscription thereon. Struck with astonishment and admiration, he raised his eyes and hands to heaven and exclaimed—"It is accomplished and complete!"

SIXTH DEGREE.

Intimate Secretary.

ARGUMENT.

The legend of this degree relates to an incident which occurred in King Solomon's Audience Chamber, upon the supposition of the King of Tyre that a spy or eaves-dropper had been stationed to watch his movements at the time of his complaint that the King of Israel had violated his promise. The life of the supposed spy was demanded, but saved by the intercession of King Solomon, and his zeal and trustworthiness, upon examination, rewarded by his becoming the witness to a new compact.

It is in nowise connected with the degree preceding or succeeding it, and is the mere enactment of an episode occurring pending the period of mourning over the loss of the great builder Hiram.

The ceremony or drama is exciting, and impressive of the lesson intended to be taught, viz.: that we should be ever careful never to offend a brother by prying into his secrets, that the Masonic term eaves-dropping is criminal, and "a soft answer turneth away wrath."

INTIMATE SECRETARY.

THE SIXTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE THIRD OF THE INEFFABLE SERIES.

THE APARTMENT AND ITS DECORATIONS.

The Lodge-room represents the audience-chamber of King Solomon's Temple. It is hung with black, strewed with silver tears. It has twenty-seven lights, nine toward the East, nine toward the West, and nine toward the South. Upon the table east of the centre of the chamber, are two cross-swords, an hour-glass, a large scroll with seals, a skull, book of the Testimony, and book of the Constitutions.

OFFICERS, AND THEIR COSTUMES.

King Solomon and Hiram, King of Tyre, are styled Thrice Illustrious, and are seated near the East, by the table; the only other officer, the Captain of the Guard—representing Zerbal—is stationed in the West. The two kings are robed as in the Degree of Perfection. The brethren are termed Perfect Masters, and during a

reception are stationed without the chamber, as guards, with drawn swords, under the charge of Zerbal.

Apron—Triangular, of white lambskin, lined, bordered, and trimmed with bright crimson; on the flap is an equilateral triangle; in the angle of the apex, the letter B (ב), and in the one on the left, N (נ); in the right, Sh (ש); on the centre of the area of the apron, Ih (יה).

Collar—White, bordered and trimmed with crimson, suspended from which is the

Jewel—A golden triangle, similar to that mentioned on the flap of the apron.

Gloves—White, bordered with crimson.

Battery—• • • • • • • • • — •, thrice repeated.

RECEPTION.

* * * * *

I honor Joabert for his fidelity and attachment; I gladly acquit him of any intention other than zeal-

ous faithfulness. Your friendship, and that of those you govern, I would gladly cultivate; and in accordance with our promise, let the new treaty of alliance be drawn, and Joabert be admitted as our Intimate or Confidential Secretary and Witness, in lieu of our lost friend, whom we now so deeply mourn.

* * * * *

INVESTMENT.

I will now proceed to invest you with the insignia of this degree. The color of your ribbon and apron * * * May you be equally faithful to your engagement but now contracted.

Your Jewel—a solid triangle—is emblematical of law and justice, truth and peace, without which no compact can exist: also of the wisdom, strength, and beauty which should characterize all alliances; and of the three virtues, Faith, Hope, and Charity, or Love. It is also said to be emblematical of those Masons who were present at the opening of the first Lodge of Intimate Secretaries, King Solomon, Hiram, King of Tyre, and Joabert, whom you have represented. It has many allusions, with which a knowledge of our Kabala will make you acquainted.

I also present you with a sword of defence against any attacks which may be made on your integrity and honor as a Mason. As a Confidential Secretary you are intrusted with an especial confidence, and as a full proof of it, we accept you as our Intimate Secretary and a witness to our new alliance.

The room with black hangings, strewed with tears, represents King Solomon's Hall of Audience, to which he was wont to retire to lament the unhappy fate of Hiram Abi. It was in this chamber that King Hiram found him when he came to visit him on the occasion represented at your initiation in this degree. The tears are emblematical of the repentance of Joabert in this chamber, and the grief of Solomon and all true Craftsmen of his day for the loss of Hiram Abi. You will now go to the Grand Orator and learn the history of this degree.

HISTORY.

G.·. O.·. Solomon, in consequence of the treaty established between his ambassadors and Hiram, King of Tyre, solemnly covenanted to furnish a certain number of measures of oil, honey, and wheat, besides the grant of twenty cities, in lieu of the timbers hewn in the forest of Libanus for the building of the Temple, as well as for the stone hewn in the quarries of Tyre. King Hiram went to see the cities so assigned to him, and had the mortification to find them a barren and sandy soil, almost depopulated, and the inhabitants of a rude and uncultivated class, the cities greatly fallen to decay, and that the province in that condition was likely to be a burden rather than an advantage to his treasury. He determined to go in person to Jerusalem and expostulate with Solomon on his breaking the spirit of his promise; while, in truth, it was the intention of

King Solomon, before putting the King of Tyre in possession, to rebuild and adorn the cities, and to change the inhospitable land into cultivated gardens, fields, and meadows.

Arriving at Jerusalem, King Hiram entered the palace, and, without waiting to be announced, went through the court and angrily passed the guard into the audience-chamber, where he found King Solomon alone, mourning over the death of Hiram Abi.

Joabert, the favorite of King Solomon, newly appointed Lieutenant of the Guards—all composed of Perfect Masters—seeing King Hiram enter in such excitement and rage, and not knowing him personally, feared that he intended some violence, and approached the door of the audience-chamber, to be ready to rush in and defend his master if there should be occasion. His zeal and devotion causing him to neglect the precaution which merely curiosity would have observed, he was seen by King Hiram, seized upon by him and dragged into the hall, where he would have been at once slain by the enraged king but for the interference of his own sovereign, who immediately called the guard and ordered them to seize the guilty man and be answerable for his appearance when wanted.

The guards being sent away, King Solomon explained to Hiram that he had intended to rebuild the twenty cities and to furnish the fields with husbandmen before giving them to him : he also assured the king that, of all the favorites and lords of his

court, Joabert had always evinced the warmest attachment to his person, and he knew him sufficiently well to be convinced that the indiscretion he had been guilty of was not attributable to the desire to gratify any idle curiosity, but to watch over his safety and interests. He therefore entreated the king to withhold the sentence he had determined to pronounce against him.

The King of Tyre, knowing how gratifying it would be to King Solomon that his favorite should be pardoned, and convinced by the statement of the Captain of the Guard, readily assented, and the two kings renewed their alliance, which was to be perpetual, with mutual promises of fidelity; to which treaty Joabert was selected as the witness or Confidential Secretary—which position had theretofore been filled by the lamented Hiram.

In this you are taught to be zealous and faithful—to be disinterested and benevolent—to act the peacemaker in case of dissensions, disputes, and quarrels among your brethren—and to beware of eavesdropping.

SEVENTH DEGREE.

Provost and Judge.

ARGUMENT.

In accordance with the legend of this degree, King Solomon, upon the death of the Grand Master, Hiram, found it necessary to appoint several Judges, in order that justice might be administered among the workmen upon the Temple, their complaints heard, and their disputes decided; for difficulties and disturbances were now more frequent, pending the temporary cessation of work and the period of mourning.

This duty of judgment had devolved upon the lamented Hiram, and his loss caused the appointment of Tito and his associates to listen to and adjust the complaints that might be brought before them.

PROVOST AND JUDGE.

THE SEVENTH DEGREE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE FOURTH OF THE INEFFABLE SERIES.

THE APARTMENT AND ITS DECORATIONS.

The apartment represents the middle chamber of King Solomon's Temple, where the records were kept. It is draped with red, and in the East is a blue canopy representing the sky, which is embellished with stars.

Under the centre of the canopy is suspended an ebony box, ornamented with jewels, which contains the records of the tribunal of Provosts and Judges.

In the middle of the chamber hangs an equilateral triangle, in the centre of which is יה; under the triangle is hung an equipoised balance.

The Lodge-room is lighted by five lights—one in each corner and one in the centre of the chamber.

OFFICERS, TITLES, ETC.

Thrice Illustrious—represents Judge Tito, Prince of the Herodim, the oldest of the Provosts and Judges, and is seated in the East.

Senior Warden—represents Adoniram, in the West.

Junior Warden—represents Abda, father of Adoniram, and is also seated in the West.

Orator—represents Josaphat, son of Ahilud, in the South.

Master of Ceremonies—in the North.

Captain of the Guard—in the North.

Sentinel—at the entrance.

The seven officers should be in white robes, and all the other brethren in black robes.

REGALIA, JEWELS, ETC.

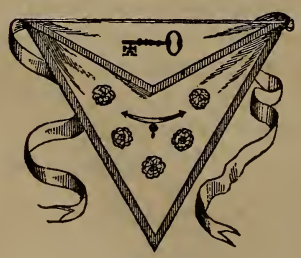
Apron—Triangular, white, edged with red; in the middle of the area a pocket, surrounded by five white and red rosettes; on the flap is painted or embroidered a key.

Collar—Red, from which is suspended the

Jewel—A golden key.

Battery—● ● ● ● – ●.

Hour—Break of day—eight, two, and seven.



RECEPTION.

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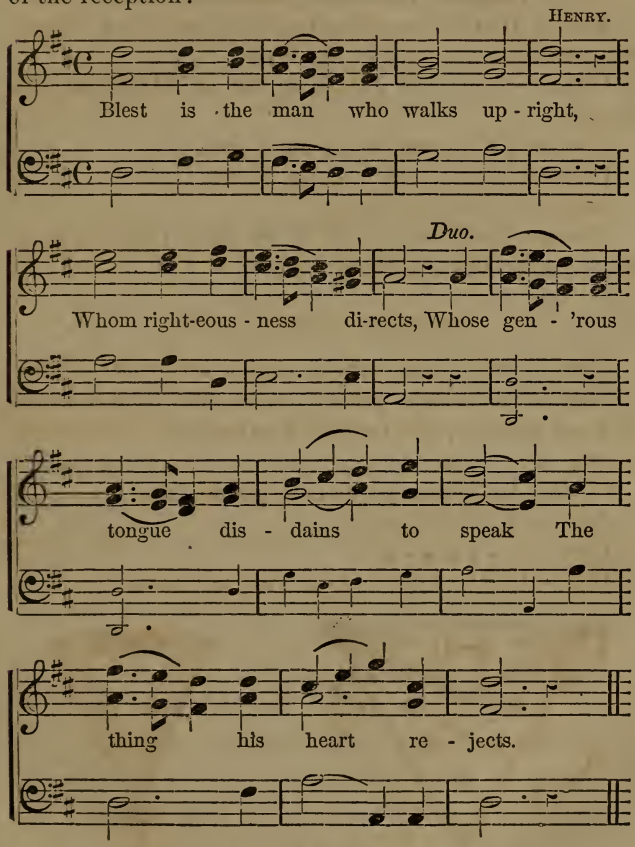
The following hymn may be sung in the early part of the reception:



Who never did a slander forge,
His neighbor's fame to wound,
Nor hearken to a false report
By malice whispered round.

Who, Vice, in all its pomp and power,
Can treat with just neglect,
And Piety, though clothed in rags,
Religiously respect.

Whose soul in wickedness disdains
His powers to employ,
Whom no rewards can ever bribe
The guiltless to destroy.

* * * * *

To render justice and judgment is more acceptable to the Lord than a sacrifice. Ye shall not fear the face of man, for the judgment is God's.

S.·. W.·. Thou shalt provide out of all the people able men, such as fear God : men of truth and haters of injustice, and set them to judge the people at all seasons.

J.·. W.·. Open thy mouth and judge righteously, for he that followeth after righteousness and mercy, findeth life, happiness, and honor.

T.·. I.·. Hear the causes between your brethren, and judge righteously between man and man, and between the citizen and the stranger. Ye shall not respect persons in judgment, but shall listen to the humble as well as to the great.

S.·. W.·. See that ye judge not falsely, nor slay the innocent and the righteous; and take no gift, for a gift blindeth the wise and perverteth the words of the righteous. Blessed are the peace-makers, for they shall see the Lord.

J.·. W.·. You shall have one manner of law, as well for the stranger as for one of your own country. One ordinance shall be for you and the stranger that sojourneth with you: one law and one custom shall be adjudged for all.

T.·. I.·. Love justice, you that are the judges of the earth. Justice is perpetual and immortal. Oppress not the poor just man, but spare the widow, and honor the ancient gray hairs of the aged. Let not your strength be the law of justice, nor hold that which is feeble to be nothing worth.

* * * * *

Let justice be ever meted out by you; yet let it be tempered with mercy, for as ye judge, so shall ye be judged.

My brother, it is your desire to become a Provost and Judge. Are you aware that he, who would assume that character and would judge and decide between his brethren, must himself be a just and upright man—impartial, cautious, merciful—of pure morals and blameless life and conversation—and that he must, first of all, give judgment against his own faults?

He who would assume the character of Judge is

guilty of a great offence if he does not fully inform himself of the laws and that jurisprudence which he is called on to construe, to apply, to administer, and to enforce—nay, he who ignores his own offences or errors, and punishes the same offences or errors in another, is a false judge and a disloyal Mason.

Let the unjust judge tremble, for God will smite him with the sharp sword of his wrath. Let the unqualified, who usurps the seat of judgment, remember the fate of those who laid their unholy hands upon the ark, and were smitten with God's anger for their presumption.

* * * * *

Having full confidence, my brother, in your zeal and devotion, I with pleasure receive you as a Provost and Judge over the workmen of the Temple. It gives me joy, my brother, thus to recompense your zeal and attachment to the institution of Masonry. Well assured of your prudence and discretion, we, without hesitation, intrust you with our most important secrets; and we doubt not that you will discharge all your duties in this grade as you have done in those you have already taken. You have now a twofold duty to perform—as a Judge, to decide all matters of difference that may arise among your brethren; and as a Provost, to rule over the workmen of the Temple. Be just, impartial, and merciful.

INVESTITURE.

I now invest you with the apron, collar, and jewel of this degree. I decorate you in this quality with this golden key, suspended to a red collar.

Your apron is white, bordered with red, as an emblem of the ardor and zeal of the Masters: the pocket in the middle of the area is intended for the key of the box wherein is contained the plans and records of the tribunal, which key is represented to you by that on the flap. It teaches you to lock carefully up in your heart the secrets of Masonry, and to keep the key ever in your own possession; and it is especially emblematical of that justice and uprightness that alone can unlock to you the mysteries contained in the higher degrees, and enable you to advance towards perfection. The golden key also opens an urn of gold.

The Lodge represents the middle chamber of King Solomon's Temple.

The triangle is emblematical, here as elsewhere in Masonry, of the Deity, of his omnipotence and omniscience; and it is also emblematical of the three great requisites of a Judge—possessed by him in their perfection and infinitude—*Justice*, *Equity*, and *Impartiality*. Let that emblem and the balance be ever before your eyes, and remind you of the obligation which you have taken in this degree, of the duties which devolve upon you, of the responsibilities

which rest upon you, and which, with God's eye ever fixed upon you, you cannot evade or avoid.

* * * * *

HISTORY.

Orator. It is said that King Solomon, after the death of the Grand Master Hiram, in order that justice might be administered among the workmen upon the Temple, their complaints heard, and their disputes be decided, appointed seven Provosts and Judges to adjust their demands, listen to their complaints, and settle any disputes and differences that might arise among them. He appointed Tito, Prince of Herodim, to be the chief Provost and Judge, Adoniram, and Abda, his father, and four others learned in the law of Moses, to complete the number and constitute the Tribunal. They held their sittings in the middle chamber of the Temple, where the records of the Tribunal were kept, in a box of ebony, studded with precious gems, the key of which was committed to the Provosts or Judges; and there they considered and adjusted the demands and differences of the workmen, and determined all appeals from the judgment of a single Provost and Judge—administering the same laws to the Phœnician as to the Hebrew, and endeavoring to do entire justice, according to the law of Moses, between man and man.

* * * * *

The necessity for a Court of Judges did not exist until after the death of the Grand Master Hiram, as the number of difficulties and dissensions among the workmen was not so numerous, and judgment was arrived at by the ready decisions of Hiram, which all quietly acquiesced in.

As a Provost and Judge, it is your especial duty to render justice to all, to hear patiently, remember accurately, and weigh carefully the facts and the arguments offered. In our intercourse with others, there are two kinds of injustice: the first, of those who offer an injury; the second, of those who have it in their power to avert an injury from those to whom it is offered, and yet do it not. So active injustice may be done in two ways—by force and by fraud.

Respect not persons in judgment, but listen to the humble as well as to the great. Fear God, for judgment is God's.

While you would administer justice, show mercy. Exhibit the subduing influences of pity, the might of love, the control of mildness, the commanding majesty of that perfect character which mingles grave displeasure with grief and pity for the offender. So brother Masons should treat their fellow Masons who go astray—not with bitterness, nor yet with good-natured easiness nor worldly indifference.

The human heart bows not willingly to what is infirm or wrong in our nature. If it yields to us, it rather yields to what is divine in us. The wicked-

ness of my neighbor will not submit to my wickedness. Therefore deal faithfully, but patiently and tenderly, with evil.

Remember that it becomes not frail and sinful humanity to be vindictive towards even the worst of criminals. Perhaps we owe it solely to a kind Providence having kept from us those temptations, under which we, too, like them, would have fallen.

Finally, as a true Mason and Judge, always remember the injunction: "Thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor."

Beware of injury to your neighbor. If you have wronged another, you may grieve, repent, and resolutely determine against any such weakness in future; you may, so far as it is possible, make reparation. This is well. The injured party may forgive you, according to the meaning of human language, but the deed is done, and all the powers of Nature, were they to conspire in your behalf, could not make it undone; the consequences to the body, the consequences to the soul, though no man may perceive them, are there—are written in the annals of the past, and must reverberate throughout all time.

Repentance for a wrong done, bears, like every other act, its own fruit—the fruit of purifying the heart and amending the future; but not of effacing the past.

Even the pulsations of the air, once set in motion

by the human voice, cease not to exist with the sounds to which they gave rise; their quickly attenuated force soon becomes inaudible to human ears. But the waves of air thus raised perambulate the surface of earth and ocean; and in less than twenty hours every atom of its atmosphere takes up the altered movement, due to that infinitesimal portion of primitive movement, which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence.

The air is one vast library, on whose pages is forever written all that man has ever said or even whispered.

There, in their mutable but unerring characters, mixed with the earliest as well as the latest signs of mortality, stand, forever recorded, vows unredeemed, promises unfulfilled. God reads that book, though we cannot.

So earth, air, and ocean, are the eternal witnesses of the acts that we have done. Every criminal is, by the laws of the Almighty, irrevocably chained to the testimony of his crime. No more fearful punishment to a superior intelligence can be conceived, than to see still in action, with the consciousness that it must continue in action forever, a cause of wrong, put in motion by itself ages before. There is its perpetual, its inevitable punishment, which no repentance can alleviate, and no mercy can remit.

Let us be just, also, in judging of other men's motives.

No man need covet the office of Judge, for, in assuming it, he assumes the most serious and oppressive responsibility.

On all accounts, therefore, let the true Mason never forget the solemn injunction, necessary to be observed at almost every moment of a busy life: "Judge not, lest ye yourselves be judged; for whatsoever judgment ye measure unto others, the same shall in turn be measured unto you."

EIGHTH DEGREE.

Intendant of the Buildings.

ARGUMENT.

THE death of Hiram, the Chief Architect, threw the workmen of the Temple of King Solomon into great confusion; and for a time the construction of the building was stayed, for the want of essential plans and an expert director of the work. The period of mourning having expired, King Solomon, upon consultation, determined to appoint five Superintendents—one for each of the five Departments of Architecture—and under their supervision the building progressed. The ceremony of installing the Superintendents, is in this degree exhibited, instructions given, and lessons of virtue inculcated.

INTENDANT OF THE BUILDINGS.

THE EIGHTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE FIFTH OF THE INEFFABLE SERIES.

THE APARTMENT AND ITS DECORATIONS.

The apartment represents the middle chamber of King Solomon's Temple, with various symbols of truth and wisdom displayed. The hangings are crimson, with a blue canopy in the East, sprinkled with stars.

The lights are twenty-seven in number, in groups of nine each—each group forming a triple triangle.

The altar is immediately in front of the Master, on which are five other lights. Over the Master is suspended a blazing star, with five points, and in its centre the Hebrew letter J (י), thrice repeated; this star is surrounded by the triple interlaced triangle.

OFFICERS, TITLES, ETC.

The Lodge consists of five members only, representing the five Chief Architects, who were appointed temporarily, in the place of the lamented Grand Master Hiram.

The Master sits in the East, is termed Thrice Potent, and represents Adoniram, the son of Abda, President of the Board of Architects.

Senior Warden, in the West, represents Joabert, a Phœnician, Chief Artificer in Brass.

Junior Warden, in the South, represents Stolkin, a Hebrew, Chief Carpenter.

Master of Ceremonies, in the North, represents Selec, the Giblemite, Chief Stone-mason.

Captain of the Guard, in the North, represents Gareb, a Hebrew, Chief Worker in Silver and Gold, and Engraver.

During a reception, the Thrice Potent represents King Solomon, and is robed and decorated as in Perfection; the Senior Warden represents Sadoc, the Priest, and is clothed in a white robe and mitre; the Junior Warden represents Ahishar, Governor of the House, and wears a black robe and the collar and apron of the degree.

The brethren sit about the Lodge in the form of a triangle.

REGALIA, JEWELS, ETC.

Apron—Triangular in shape, white, lined with crimson and bordered with green; on the area is depicted a five-pointed star, with the Hebrew J (י), thrice repeated, in the centre, and over that a balance; on the flap is a triangle, with one of the following letters in each angle: ב, א, י (the initials of the words *Ben-khurim*, *Achar*, and *Jakinah*).

Cordon, or Order—A broad crimson sash, worn from the right shoulder to the left hip; at the point is suspended the Jewel, by a green ribbon.

Jewel—A golden triangle, similar to that described as on the flap of the apron.

Steps—Five grand steps, the heels to a square.

Age—Three times nine—equal to twenty-seven.

Battery—● ● ● ● ● .

RECEPTION.

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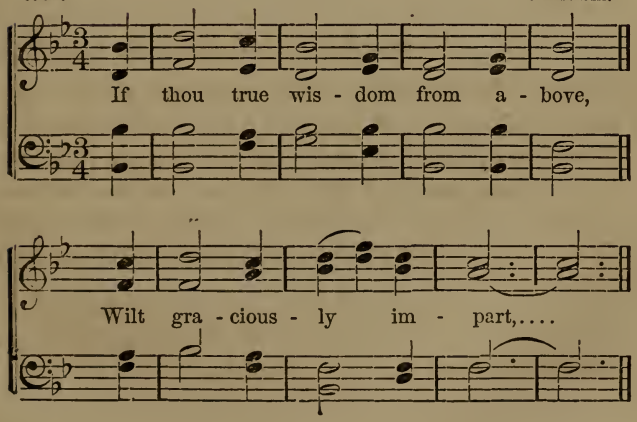
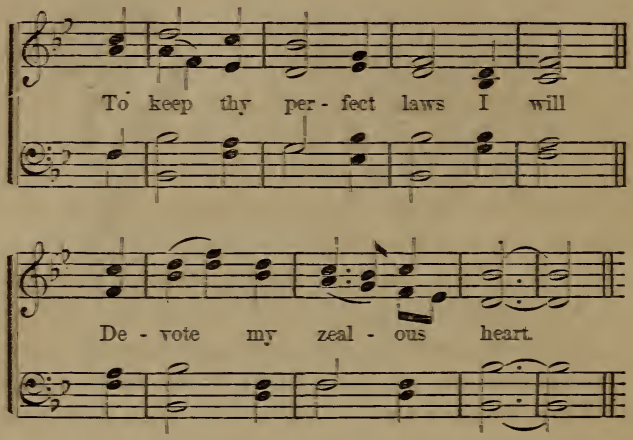
ODE.

C. M. BALERMA.





Direct me in the sacred ways
To which thy precepts lead,
Because my chief delight has been
Thy righteous paths to tread.

T.·. P.·. My Brethren, to become an Intendant of the Building, it is necessary that you be skilful architects and learned in the knowledge of the East and Egypt. But it is equally necessary that you should be charitable and benevolent, that you may sympathize with the laboring man, relieve his necessities, see to his comforts and that of his family, and smooth for him and for those who depend upon him the rugged way of life,—recognizing all men as your brethren, and yourselves as the almoners of God's bounty.

* * * * *

LESSON.

T.·. P.·. I will restore thy judges, as at the first, and thy councillors, as at the beginning; for the light of the righteous shall be established, as the Lord giveth wisdom: out of his mouth cometh understanding and knowledge.

S.·. W.·. Thou shalt not oppress an hired servant, or a laboring man that is poor and needy; on the day when he earns it thou shalt give him his hire, nor shall the sun go down upon it: for he is poor, and it is his life: lest he cry against thee unto the Lord, and God punish thee for this sin.

J.·. W.·. When thou beatest thine olive-trees, thou shalt not go over the boughs again; it shall be for the stranger, the fatherless, and the widow: when thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, the fatherless, and the widow.

T.·. P.·. If there be among you a poor man, and one unable to work, of thy brethren, within any of thy gates, thou shalt not harden thy heart nor shut thine hand from thy poor brother, but shalt open thy hand unto him, and shalt surely lend him sufficient for his need; for thou art but God's treasurer, to dispense his benefits to the poor.

S.·. W.·. If thy brother be waxen poor, and be compelled to serve thee, thou shalt not rule over him with rigor, but shalt fear thy God. Nor shalt thou

discharge those whose labor is their life because thy profits are not large; but thou shalt be God's almoner, for he hath but lent thee all the wealth thou hast, and thou art but his trustee for the poor, the suffering, and the destitute.

* * * * *

INVESTITURE.

* * * * *

The battery of five, the five lights on the altar, the five steps, the five-pointed star, and the travel five times about the body of the Lodge, are all emblematical of the first five Chief Architects.

The age is that of a Master Mason (9), multiplied by that of an Entered Apprentice (3), representing that the Architects, or Intendants, were thrice powerful as Masters and Chiefs of Architecture; hence the number of lights in the Lodge.

My brother, I now with pleasure decorate you with a crimson cordon or order, to which is suspended by a green ribbon a triangular plate of gold—the Jewel of the degree. The crimson is emblematical of that zeal which should characterize you as an Intendant of the Building; and the green, of the hope that you will honor and advance the Craft, and supply, so far as in you lies the power, the place of our late Grand Master Hiram.

I also decorate you with this triangular apron, of

white, lined with crimson and bordered with green. On it you will observe the five-pointed star.

* * * * *

The number five in this degree, my brother, has many allusions, some of which have already been explained to you; it is also to remind us of the five points of fellowship: that we are to go on a brother's errand or to his relief, even barefoot and upon flinty ground; to remember him in our supplications to the Deity; to clasp him to our heart and protect him against misfortune and slander; to uphold him when about to stumble and fall; and to give him prudent, honest, and friendly counsel. Such are the duties you are especially to observe and to teach to others, for they are the first ordinances of Masonry.

* * * * *

HISTORY.

G.·. Or.·. My brother, but little need be said to you of the history of this degree, as it is fully given in the reception. You have on this occasion represented one of the five chief architects appointed by King Solomon to conduct the work upon the Temple, in the place of Hiram, the chief architect, who had been murdered. The king was always desirous of carrying to the highest state of perfection the work he had begun in Jerusalem, and upon the loss of the skilful Hiram, much concern was felt as to whether

the original design of the structure could be completed, and, also, as to whether the arrangements that had been projected for ornamentation and decoration would not fail for want of skill and ability on the part of the workmen. Pending these difficulties, on consultation, it was recommended by the High Priest, Sadoc, and Ahishar, Governor of the House, that five artificers, who had been pupils of Hiram, should be placed, as chiefs, over five departments in the construction of the edifice, and that at least the building could proceed, until they could find a Grand Master Architect.

Adoniram, the son of Abda, was selected as the President of the Board of Architects, the others being Joabert, a Phœnician, the chief artificer in brass; Stolkin, a Hebrew, chief carpenter; Selec, the Giblemite, chief stone-mason; and Gareb, a Hebrew, chief worker in silver and gold, and chief engraver.

King Solomon was well aware that the zeal and abilities of these brethren would be exerted to the utmost in bringing to perfection so glorious a work. In like manner, we expect you to do all in your power to promote the grand design of Masonry, and to bring to perfection the works of this Lodge of Intendants of the Building, exercising and propagating charity and benevolence, educating the poor orphan, comforting the sick and distressed, and providing refuge for the unfortunate.

You have learned in your previous degrees that,

in order to succeed in the great work of erecting a temple not made with hands, and dedicated to the Grand Architect of the Universe, you must emulate the same spirit, the same fortitude and resolution possessed by our Grand Master Hiram—preferring your integrity to your life.

You will still advance toward the light—toward the star blazing in the distance—which is an emblem of the divine truth, given by God to the first men, and preserved amid all the vicissitudes of ages in the traditions and teachings of Masonry. Here, as everywhere in the world, Darkness struggles with Light, and clouds and shadows intervene between you and the truth.

You are now, my brother, a student of the morality of Masonry, with which, we trust, you will become imbued, as for some time you will be exclusively occupied in its study. Step by step you must advance toward perfection in the moral code of Masonry: each Masonic degree is meant to be one of those steps: each is a development of a particular duty, and in the present one you are taught charity and benevolence. With these two virtues, man can best prepare for that future which he hopes for. The law of our being is love of life—this wonderful creation of God—and its interests and adornments, love of the world; not a low and sensual love, not love of wealth, fame, ease, power, and splendor, not low worldliness, but the love of earth as the garden on which the Creator has lavished such miracles of

beauty—as the habitation of humanity—the dwelling-place of the wise, the good, the active, and the loving—the place for the exercise of the noblest passions, the loftiest virtues, and the tenderest sympathies: this is the charity or love we would teach in this degree, for God himself is love, and every degree of charity that dwells in us is the participation of the divine nature.

* * * * *

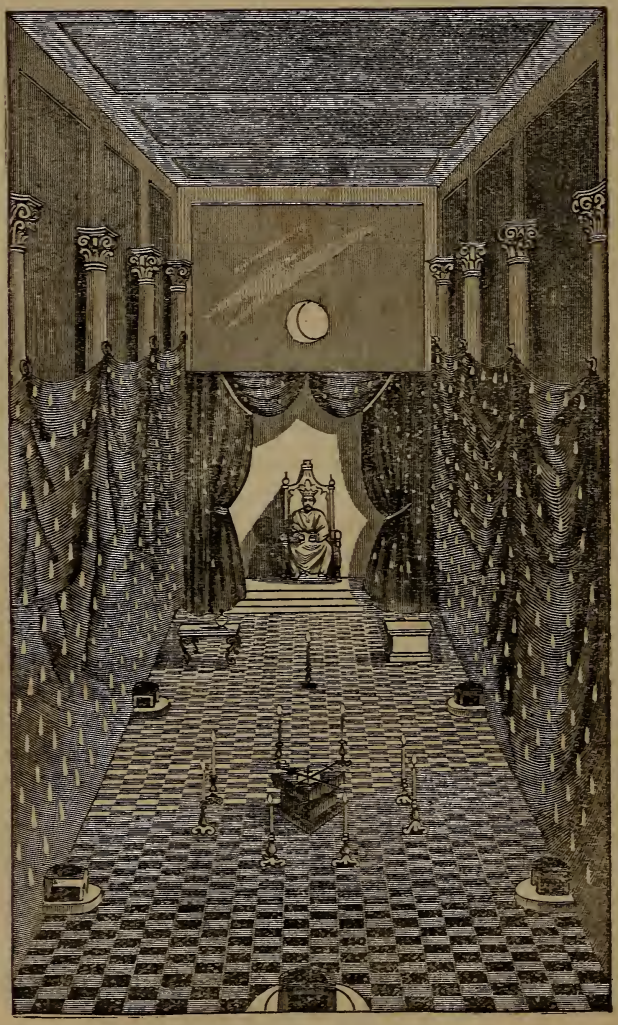
NINTH DEGREE.

Knights Elect of Nine.

ARGUMENT.

THE three degrees called elect, or Elu—namely, Elect of Nine, Elect of Fifteen, and Sublime Knights Elected—are intimately and essentially connected. They are of an important and interesting nature, the first of the three being established to reward the fidelity and zeal of one of the favorites of the King of Israel, who was the first to detect and bring to justice a certain Craftsman, who, pending the construction of the Temple, had been engaged in an execrable deed.

The great purpose of the degree is to inculcate and illustrate this lesson: That we should be careful how we allow ourselves to be led away by an excess of zeal, even in a good cause, to inflict, as an individual, the punishment justly due for the violation of human or divine laws.



KNIGHTS ELECT OF NINE.

KNIGHTS ELECT OF NINE.

THE NINTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND SIXTH DEGREE OF THE INEFFABLE SERIES.

DECORATIONS, ETC.

The hangings are black, strewed with flames, suspended from eight columns, four on each side. There are nine great lights—eight forming an octagon round the altar, which is in the centre: the other light is placed half-way between the altar and the East. The altar is covered with black, and on it are placed the Book of the Testimony, two cross-swords, and a dagger.

An urn, containing a number of white and black ballots, on the Secretary's desk.

A room representing a cavern.

* * * * *

TITLES.

The body is styled a Chapter, and consists of nine members, who represent the first Nine Knights Elect. The officers are—

Thrice Potent Master,	represents	King Solomon;
Senior Inspector,	"	King Hiram;
Junior Inspector,	"	Adoniram;
Orator,	"	Zabud;
Secretary,	"	Sadoc;
Treasurer,	"	Josaphat;
Hospitaller,	"	Ahisar;
Master of Ceremonies,	"	The Stranger Pharos, a poor herdsman;
Captain of the Guard,	"	Banacas.

CLOTHING.

Apron—White, lined and bordered with black, sprinkled with blood; in the centre a bloody head held by the hair; on the flap, an arm holding a dagger.

Sash—A broad black watered ribbon, worn from the right shoulder to the left hip; at the lower end nine

red rosettes, four on each side, and one at the bottom, from which pendent the

Jewel—A dagger, hilt of gold and blade of silver.

During a reception the Thrice Potent and Senior Inspector wear Royal robes, with crown and sceptre; the Secretary wears robes and mitre of the High Priest.

The Junior Inspector and other officers, robed in black with cowles, and the apron, sash, and jewel of this degree, sit * * * during the working of the degree, with right elbow on the knee and head on the right hand, as if fatigued.

Stranger clothed as a shepherd.

Battery—● ● ● ● ● ● ● ● ● – ●

The lights are not lighted until the Chapter is opened.

Hour—First hour of night.

Age—Eight and one.

OPENING.

* * * * *

Q. What are we taught as a Knight Elect of Nine?

A. That we should be careful how we suffer ourselves to be led away by an excess of zeal, even in a good cause, to exercise as individuals the vengeance due for the violation of divine and human laws.

Q. What further does the degree illustrate?

A. The overthrow of ignorance by freedom.

RECEPTION.

* * * * *

My brother, I now designate and present to you the jewel of this degree. It is the avenging blade, which will be sure to find the perjured and guilty traitor.

I invest you with the other symbols of this degree. * * * This apron and sash denote the melancholy death of our Grand Master H.·. A.·. The bloody arm and red roses, the instrument and the blood shed by the eight and one knights to atone for his death.

* * * * *

You will now go and salute the Grand Inspector, and then repair to the Grand Orator for the history of this degree.

HISTORY.

G.·. O.·. After the death of the Grand Master, the assassins having made their escape, a great assembly of Masons was convened by King Solomon, to consult as to the best means of discovering and apprehending them. Their deliberations were interrupted by the entrance of a herdsman, who demanded to speak to the king. On being admitted to an interview, he acquainted King Solomon that he had discovered persons concealed in a cave near the coast of Joppa, answering the description given of the traitors; and he offered to conduct those whom the king should select to the place of their concealment. This being communicated to the Masters, they one and all eagerly requested to be made participators in the vengeance due the assassins. Solomon checked their ardor, declaring that only nine should undertake the task; and to avoid giving any offence, ordered a selection of nine of the brethren by lot, to accompany the stranger. At the first hour of the night, the favorite of King S.·. and eight others, conducted by the stranger, travelled onward through a rough and dreary country toward the coast of Joppa. On the way, the most ardent of the nine, learning that the murderers were hidden in a cavern not far from where they then were, pressed on ahead, found the cavern, entered it with the shepherd, where, by the dim light of the lamp, he discovered one of the assassins asleep, with a dagger at his

feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the dagger and stabbed him, first in the head and then in the heart. The assassin had only time to say "Necum" [pronounced *nay-coom*], or "vengeance is taken," and expired. The avenger then quenched his thirst at the fountain. When the eight arrived at the spot, they asked him what he had done. He replied, "I have slain the assassin of our Grand Master, and have performed a feat for the honor and glory of the Craft, for which I hope to be rewarded." He then severed the head from the body, and taking it in one hand and his dagger in the other, with the eight returned to Jerusalem. In his zeal, however, he hastened into the presence of the king, passing the guards at the entrance. Solomon was at first very much offended that it had been put out of his power to take vengeance in the presence of, and as a warning to, the rest of the workmen, and ordered the guards to put his favorite to death; but by the intercession of his brethren he was pardoned for his zeal, and they became reconciled. Solomon established the grade of Knights Elect of Nine, and conferred it upon the nine companions.

TENTH DEGREE.

Knights Elect of Fifteen.

ARGUMENT.

THIS degree is a continuation of the series known as the Elu, or Elect degrees, and recounts in detail the mode of the arrest and punishment of the remaining assassins; and reminds us that the unerring eye of Justice will discover the guilty, and they suffer the punishment their crimes deserve. It is intended, morally, to instruct us that ambition and fanaticism, enslavers of mankind, are overthrown and dispelled by the sword of justice and freedom.

KNIGHTS ELECT OF FIFTEEN.

THE TENTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE SEVENTH DEGREE OF THE INEFFABLE SERIES.

THE CHAPTER—ITS DECORATIONS, ETC.

The hangings are black, sprinkled with red and white tears.

There are fifteen lights, five in the East, and five before each Warden—four forming a square and one in the centre—all of yellow wax.

The altar may be covered with black, strewed with silver tears.

On the altar the Great Lights, Book of Constitutions, two crossed-swords, and two daggers.

OFFICERS, TITLES, ETC.

The Thrice Potent Grand Master, who represents King Solomon.

The Senior Grand Warden represents King Hiram, and sits on his right.

The Junior Grand Warden, in the West, represents Adoniram, the son of Abda.

The Orator represents Zabud, the king's friend.

The Secretary represents Sadoc, the Priest.

The Treasurer represents Josaphat, the son of Ahilud, the Chancellor.

The Hospitaller represents Ahishar, Governor of the House.

The Captain of the Guard represents Zerbal.

Ths Master of Ceremonies represents the stranger who gave information of the place of concealment of the assassins.

The number of members is regularly fifteen, and no more.

ORNAMENTS AND JEWELS.

The apron is white, lined, edged and fringed with black, and the flap black.

In the middle are painted or embroidered three gates, and over each gate a head impaled on a spike.

The sash is a black ribbon or sash, worn from right to left, on the front of which are painted or embroidered three heads.

The jewel is a dagger, its hilt gold and its blade silver, hanging at the end of the sash.

During a reception the officers are dressed as in the ninth degree.

The age 5 times 3, or 15 years.

The hour for opening is the sixth hour of the night; the hour for closing is the sixth hour of the day.

Battery—●●●●●–●●●●●●–●●●●●

OPENING.

The fifteen lights are not burning.

* * * * *

Q. What is the cause to which the Illustrious Elu of the Fifteen are now devoted?

A. That of the oppressed against the oppressor, and of Toleration against Intolerance.

Q. When did the fifteen Elus depart from Jerusalem?

A. On the 15th day of the month Tammuz.

Q. When did they arrive at Gath?

A. On the 18th day of the same month.

Q. What is your age?

A. 5 times 3, or 15 years, complete.

Q. What is the hour?

A. The sixth hour of the night.

Cause, then, the brethren to assemble around the altar, that, renewing our pledges to one another, we may open this Chapter of Illustrious Elus of the Fifteen.

Brethren, you will please assemble around the altar, that this Chapter may be opened in due and ancient form.

* * * * *

G.·. Or.·. To the cause of every people that struggle against oppression!

J.·. G.·. W.·. To the cause of all who defend Right and Justice against Tyranny!

S.·. G.·. W.·. To the cause of Toleration against Intolerance and Persecution!

T.·. P.·. To the cause of Free Thought, Free Speech, Free Conscience!

All. We devote ourselves, our hands, our hearts, our intellects!

T.·. P.·. Now, henceforward, and forever!

All. Amen!

* * * * *

T.·. P.·. As these lights shine in this Chapter, so shall the light of freedom illuminate the world.

* * * * *

S.·. G.·. W.·. As my lights shine in this Chapter, so shall the light of religious and political toleration rise upon the world.

* * * * *

J.·. G.·. W.·. As my lights shine in this Chapter, so shall the light of education and intelligence yet shine in all the corners of the earth.

T.·. P.·. So mote it be! My brethren, this Chapter is duly opened in due and ancient form.

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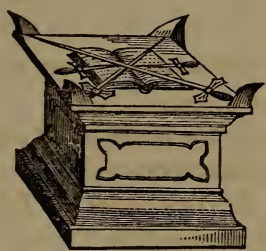


RECEPTION.

* * * * *

The demands of justice remain unsatisfied. Excellent Grand Orator, what saith the law as to him who slayeth his brother?

If any man hate his neighbor, and lie in wait for him, and rise up against him and smite him mortally, that he die, and fleeth into one of the cities of refuge, then the Elders of his city shall send and fetch him thence, and deliver him into the hand of the Avenger of Blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.

Such is the law; and the land of Israel is not yet purified of the innocent blood of our brother shed upon the floor of the Temple. One of his assassins has suffered swift punishment, but two remain at large, nor have yet been traced from their retreat in the mountains of Joppa. I fear they have escaped by sea, and are beyond our reach.

Most Potent King, doubt not that the Lord will at length give the two assassins into thy hand.

* * * * *

T.·. P.·. I therefore declare you to be duly invested with the rank and dignity of Illustrious Elu of the Fifteen, which degree I declare to be devoted now and always hereafter to Liberty and Toleration; and I invest you with its collar, apron, and jewel, which need no explanation.

HISTORY.

G.·. O.·. About six months, it is said, after the execution of the assassin, as detailed in the degree of Knights Elect of the Nine, Bengaber, an intendant

of King Solomon, in the country of Gath, which was tributary to him, caused diligent inquiry to be made if any person had lately taken shelter in that region who might be supposed to have fled from Jerusalem: he published at the same time an accurate description of the traitors who had made their escape. Shortly afterward he received information that persons answering the description had lately arrived there, and, believing themselves to be perfectly secure, had begun to work in the quarry of Ben-Dekar.

As soon as Solomon was made acquainted with this circumstance, he wrote to Maaka, King of Gath, to assist in apprehending them, and to cause them to be delivered to persons he should appoint to secure them, and have them brought to Jerusalem to receive the punishment due to their crimes.

Solomon then selected fifteen Masters in whom he could place the greatest confidence, and among whom were those nine who had been in the cavern, and sent them with an escort of troops in quest of the villains. Five days were spent in the search, when Zerbal, who bore King Solomon's letter to King Maaka, with Stolkin and another of his companions, discovered them cutting stone in the quarry. They immediately seized them, and, binding them in chains, conducted them to Jerusalem. On their arrival they were imprisoned in the tower of Achizar, and the next morning received the punishment which their crimes deserved.

This degree, my brethren, as you learned by your

reception and obligation, is devoted to the same objects as those of the Elu of the Nine; and also to the cause of the oppressed against the oppressor, and of toleration against intolerance; that is, to the cause of human freedom, corporal and mental, against tyranny exercised over the soul or body.

The assassins of Hiram Abif, whose capture and execution are recounted in this degree, are the symbols of those special enemies of freedom of the body and the soul—Ambition, of which tyranny or despotism is born; and Fanaticism, from which springs intolerance and persecution. To the objects of this degree you have irrevocably consecrated yourself, and whenever in your presence a Chapter of this degree is opened, you will be most impressively reminded of your solemn vows here taken at our altar.

ELEVENTH DEGREE.

Sublime Knights Elected.

ARGUMENT.

THIS, the third of the Elu or Elect Degrees, was intended to emblematically illustrate the reward conferred by King Solomon upon twelve of the Knights Elect of Fifteen who were instrumental in bringing to justice the assassins of the Master Builder Hiram, constituting them Governors over the twelve tribes of Israel,—instructing us that the true and faithful Brother will sooner or later receive his just reward, and morally teaching us to be earnest, honest, and sincere, and to protect the people against illegal impositions and exactions.

SUBLIME KNIGHTS ELECTED.

THE ELEVENTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE EIGHTH OF THE INEFFABLE SERIES.

THE LODGE—ITS DECORATIONS, ETC.

This Lodge is also called a Chapter, and is decorated like that of the Tenth degree, with the same hangings.

It is lighted, however, by 12 lights, by threes, in the East, West, North, and South—each three forming an equilateral triangle.

OFFICERS, TITLES, ETC.

Same as in the Tenth degree.

The Chapter regularly consists of twelve members only.

CLOTHING, ORNAMENTS, AND JEWELS.

The apron is white, lined, edged and fringed with black, and the flap black. In the middle of the apron is painted or embroidered a flaming heart.

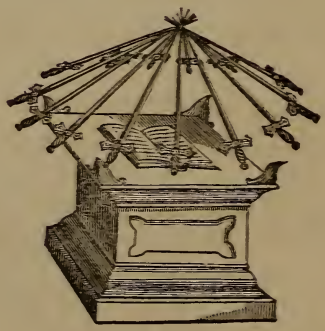
The cordon is a black ribbon, worn from right to left. Over the heart is painted or embroidered upon it a flaming heart; and over that, the words *Vincere aut Mori.*

The altar is uncovered, and supports the four great lights, cross-swords, and two daggers. Points of swords, when on an altar, should always be from the East.

The jewel is a dagger, worn suspended to the sash.

The age is 12 years.

Battery—●●●●●●●●●●●●.



OPENING.

* * * * *

Q. What is your name?

A. Emeth.

Q. What does it signify?

A. A true man—just, fair, sincere, faithful, fearing God.

Q. Where were you received a Prince Emeth, or Elu of the Twelve?

A. In a place representing the audience-chamber of King Solomon.

Q. How many compose a Chapter of Sublime Elu of the Twelve?

A. Twelve or more.

* * * * *

T∴ *P*∴ What does it signify?

A. That my faith cannot be shaken, and my confidence is in God.

Q. What are the characteristics of an Elu of the Twelve?

A. He is frank, fair, sincere, straightforward, reliable, honest, and upright, and thus is Emeth, a true man.

Who were the first Elus of the Twelve?

A. Those whom King Solomon made Princes and Governors in Israel.

* * * * *

G.·. Or.·. That the people among whom we live may be protected against illegal impositions.

J.·. G.·. W.·. That they may be secured in the enjoyment of their political and social rights.

S.·. G.·. W.·. That the burdens of the government may be equally apportioned.

All. We are and will forever remain united.

G.·. Or.·. We will be true unto all men.

J.·. G.·. W.·. We will be frank, honest, and sincere in all things.

S.·. G.·. W.·. We will be earnest in doing that which it may be our duty to do.

T.·. P.·. No man shall repent that he has relied upon our word.

All. And to this we pledge ourselves as Masons and as true men.

* * * * *

RECEPTION.

* * * * *

Justice will surely overtake the guilty, and the offence be unerringly followed by its consequences.

Freedom of the State can only be attained and perpetuated by instructing the people, by following ignorance into its darkest dens, and there smiting it mortally, without mercy. My brethren, the affairs of the living, too long neglected in our sorrow for the dead and our pursuit of the assassins, now demand our attention. Many complaints have accumulated, and much wrong and oppression is charged to exist.

* * * * *

I will create twelve of the fifteen Knight Elus to be Governors in Israel, with the title of Princes Emeth, giving them in charge the collection of the revenues of my realm, and supreme control, each in his province, as my vicegerents and immediate representatives. They shall, also, when assembled, constitute a Chapter, and a new degree in Masonry be thus created, called the Sublime Elu of the Twelve. And, in order that no one may be offended or mortified, let the twelve be selected by lot.

* * * * *

My brethren, are you willing to take upon yourselves the duties of Governors in Israel and chiefs

over the tribute, with the resolution to discharge those duties faithfully and impartially?

Will you promise to deal honestly and fairly by all men—to know no distinctions of persons—and to see that none are subjected to exaction, extortion, or unjust impositions of burdens?

* * * * *

T.·. P.·. I invest you, my brother, with the apron, collar, and jewel of this degree; remember that you wear them as the successor and representative of a Sublime Elu or Prince Emeth of the Court of King Solomon; and that your conduct and conversation must be such as becomes one invested with so high an honor. The flaming hearts are symbols of that zeal and devotedness that ought to animate you, and the motto is your pledge that you will rather die than betray the cause of the people, or be overcome through your own fear or fault.

HISTORY.

G.·. Or.·. The history of this degree is brief. After punishment had been inflicted on the murderers mentioned in the preceding degrees, King Solomon instituted this degree, both as a recompense for the zeal and constancy of the Elus of the Fifteen, who had assisted him to discover them, and also to enable him to elevate other deserving brethren from the lower degrees to those of places in the

higher, which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offence, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the twelve tribes. He gave them the name of Emeth, which is a Hebrew word signifying a true man. He exhibited to them the precious things which were deposited in the tabernacle. These, my brother, are the chief objects delineated on our tracing-board, and these you should make the constant subject of your reflections. These last three degrees constitute what are called the "Elu degrees" of the Ancient and Accepted Scottish rite. They elucidate a particular part of the legendary history of Freemasonry, and constitute a peculiar system which is necessarily contained in every rite. In the York rite the Elus are combined into one, and form a part of the third degree. In the French rite they constitute a separate degree, called "Elu," and forming the fourth degree of that rite. In some of the other systems of Masonry the Elus have been divided into numerous degrees, but their purport is always the same—to give details of the detection and punishment, by chosen or elected brethren, of those murderers who first stained the escutcheon of Freemasonry by an atrocious crime.

CLOSING.

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T.·. P.·. Brother Senior Grand Warden, what is the hour?

S.·. G.·. W.·. The twelfth hour of the day, Thrice Potent.

T.·. P.·. Then it is time to close this Chapter of Sublime Elu of the Twelve. Cause the brethren to assemble around the altar, that, renewing our pledges to each other, we may close in due and ancient form.

S.·. G.·. W.·. Brethren, you will please assemble around the altar, and assist the Thrice Potent Grand Master to close this Chapter in due and ancient form.

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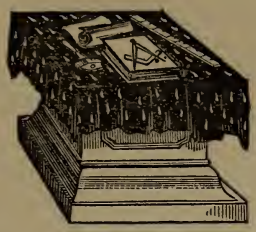
TWELFTH DEGREE.

Grand Master Architect.

ARGUMENT.

The degree of Grand Master Architect is alleged to have been established as a school of instruction for the more advanced workmen of the Temple, to assure uniformity in work, vigor in its prosecution, and to reward those more eminent in science and skill. The degree partakes of a scientific nature, in which the rules of architecture and the connection of the liberal arts with Masonry are dwelt upon, and portions of the Fellow Craft or Companion degree are amplified and extensively illustrated. This grade requires of the neophyte that he be thoroughly qualified, intellectually and morally, to be admitted, and instructs him that virtue is as necessary as talents to every Grand Master Architect.



GRAND MASTER ARCHITECT.

THE TWELFTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE NINTH OF THE INEFFABLE SERIES.

THE CHAPTER—ITS DECORATIONS, ETC.

Bodies of this degree are styled Chapters.

The hangings are white, strewed with crimson flames.

Behind the Master, in the East, are five columns, each of a different order of architecture: Tuscan, Doric, Ionic, Corinthian, and Composite.

In the North is painted the North Star, and a little

below it the seven stars of the Great Bear. In the East, behind the columns, is a luminous star, representing Jupiter rising in the East as the morning star.

Upon the altar, which is in the centre of the room and covered with a black cloth with tears, are the Great Lights, Book of the Constitutions, and on it, all the contents of a case of mathematical instruments.

The Chapter is lighted by three great lights, one in the East, one in the West, and one in the South.

Over the columns, in the East, hangs a triangle, enclosing the word אדני

OFFICERS, TITLES, ETC.

The same as in the three preceding degrees.

CLOTHING, ORNAMENTS, JEWEL, ETC.

The apron is white, lined and bordered with blue, and fringed with gold. On it are painted or embroidered a protractor on the flap, and in the middle a plain scale, a sector, and the compasses, so arranged as to form a triangle.

The cordon is a broad blue watered ribbon, worn from the left shoulder to the right hip.

The jewel is a triangle of gold: on each angle, on one side, is a star enclosed by a semicircle. In the centre, on the same side, is an equilateral triangle, formed by arcs of circles, in the centre of which is the letter א On the reverse side are five columns, of the different orders of architecture, with the initial letter of

the proper order below each, in old English letters, arranged from left to right, Tuscan, Doric, Ionic, Corinthian, and Composite. Above these columns are a sector and a slide-rule; below them, the three kinds of compasses, the plain scale, and parallel ruler; and between the second and third, and third and fourth columns, are the letters ר——— ב (R.·. B.·.)

In front of each brother is a small table, and on it a case of instruments, with paper and other articles for drafting.

The age of a Grand Master Architect is the square of 3 x 5, or 45 years.

Battery—● ● ● ● ● – ● ●

OPENING.

In the Opening, the following explanations of the instruments of a Grand Master Architect are given:

Q. What are the instruments of a Grand Master Architect?

A. The different compasses, the parallel ruler, the protractor, the plain scale, the sector and the slide-rule.

Q. What lesson do the different compasses teach us?

A. That life and time constitute but a point in the centre of eternity; while the circle of God's attributes is infinity.

Q. What lesson does the parallel ruler teach us?

A. That we should be consistent, firm, unwavering, and of that equanimity of mind and temper which befits a Mason.

Q. What lesson does the protractor teach us?

A. That we should be upright and sincere, frank in all our dealings, moderate in our professions, and exact and punctual in performance.

Q. What lesson does the plain scale teach us?

A. That we live not only for ourselves, but for others, so as in just and proper measure to serve ourselves, our families, our friends, our neighbors, and our country.

Q. What lesson does the sector teach us?

A. That we should multiply our good deeds, divide that which we can spare of our substance among those who need it more than we, and extract the good that is intended to benefit and bless us from the reverses and calamities of life.

Q. What lesson does the slide-rule teach us?

A. That we should strive to grasp and solve the great problem presented by the Universe and involved in our existence; to know and understand the lofty truths of Philosophy, and to communicate freely of our knowledge unto others.

Q. Where were you received and made a Grand Master Architect?

A. In a place representing the Chamber of Designs, assigned to the Master Khūrūm in King Solomon's Temple.

RECEPTION.

* * * * *

J.·. G.·. W.·. A wise man will hear and increase in learning, and a man of understanding will attain unto wise counsels; to understand a proverb, and the interpretation; the word of the sages and their obscure sayings.

J.·. G.·. W.·. Wisdom preventeth them that covet her, so that she first showeth herself unto them. He that awaketh to seek her shall not labor; for he shall find her sitting at his door. The Lord giveth wis-

dom; out of his mouth come knowledge and understanding.

J.·. G.·. W.·. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee, and thou shalt understand righteousness, judgment, equity, and every good path.

* * * * *

S.·. G.·. W.·. I wished, and understanding was given me; and I called upon God, and the spirit of wisdom came upon me, and I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison to her. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

S.·. G.·. W.·. Get wisdom! Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee.

* * * * *

T.·. P.·. No evil can overcome wisdom. She glorifieth her nobility by being conversant with God, and the Lord of all things loveth her. For it is she that teacheth knowledge of God and is the expounder of his works.

T.·. P.·. She knoweth things past, and judgeth things to come. She knoweth the subtleties of

speeches, and the solutions of arguments; she knoweth signs and wonders before they be done, and the events of times and ages. By means of her we shall have immortality.

* * * * *

LECTURE.

It is the true Masonic Light. He who obeys the Masonic law shall find it. The degree which you seek was first conferred upon Adoniram, the son of Abda, when he was appointed Chief Architect of the Temple, and as such the successor of the Master Khūrūm, after having been for a time the chief of the five Intendants of the Building, and after his skill and science as an architect had been thoroughly tested, and he found to be superior to the other four Intendants. It was but the ceremony of his investiture with that office. Afterward it became an honorary degree, conferred first upon the other Intendants, and then upon the Elus, as a mark of honor and distinction. As he advanced, the ancient Freemason ceased to work with the instruments of the laborer, the square, the level, the plumb, and the trowel, and assumed those of the Architect and Geometrician. As he advanced, also, he passed from that branch of geometry and mathematics which occupies itself with the earth, its surface and the things that belong to it, with right lines and angles,

and all the figures formed thereby, to the mathematics of the heavens and the spheres. We no longer occupy ourselves with geometry and mathematics as sciences, nor expect of our initiate a knowledge of their problems, or even of their terms. To us the instruments of the geometrician, and all the figures, plane and spherical, drawn by these instruments, have a symbolical meaning. By means of the morality of Masonry, we advance toward its philosophy, and every degree is a step in that direction. If you would succeed to the rank held by Adoniram, you must assume the obligation which it imposes.

* * * * *

INVESTMENT.

T.·. P.·. I invest you with the apron, collar, and jewel of this degree. Their colors, white and blue, will remind you of what is commonly called symbolic Masonry, or the Blue degrees,—the foundation, but not the completion and perfection of Masonry. Upon the apron and jewel you see the five orders of Architecture, and the instruments of a Grand Master Architect; the symbolic meaning of which you have yet to learn. I now present you with the instruments with which a Grand Master Architect works. Listen, and you shall learn their uses, and of what they are the symbols to us in this degree.

* * * * *

T.·. P.·. Such are the instruments of a Grand Master Architect, and such the lessons which they teach us. Forget not that you have solemnly sworn to practise all the virtues which they symbolically teach; for thus only can you deserve, how proudly soever you may wear the title of a Grand Master Architect.

HISTORY.

The history of this degree is brief, as its ceremonies are simple. After the murderers of the Master Khūrūm Abai had been discovered, apprehended, tried, and punished, his monument and mausoleum completed, and the matters which concerned the revenue of the realm provided for, King Solomon, to assure uniformity of work and vigor in its prosecution, and to reward the superior and eminent science and skill of Adoniram, the son of Abda, appointed him to be chief Architect of the Temple, with the title of Grand Master Architect, and invested him with that office, as sole successor and representative of the deceased Master Khūrūm Abai, and at the same time made him Grand Master of Masons and the Masonic peer of himself and King Khūrūm of Tsŭr. Afterward the title was conferred upon other Princes of the Jewish court as an honorarium, and thus the degree became established. You have heard what are the lessons taught by the working instruments of a Grand Master Architect, and I shall not now enlarge upon those lessons. The great du-

ties which they inculcate demand much of us, and take for granted our capacity to perform them fully. We hope that we are not mistaken in believing that you possess that capacity, and in expecting that you will be always found equal to the task which you have thus imposed upon yourself.

CLOSING.

* * * * *

S.·. G.·. W.·. The sun has set, and the evening star has risen.

T.·. P.·. The hour of rest has arrived. Give notice to the Grand Masters that this Chapter of Grand Master Architects is about to be closed, that they may aid in so doing.

S.·. G.·. W.·. Brethren in the North, the Thrice Potent Grand Master is about to close this Chapter of Grand Master Architects, and desires your assistance, since the hour of rest has arrived.

* * * * *

THIRTEENTH DEGREE.

Royal Arch of Enoch.

ARGUMENT.

THIS degree, in fact, forms the climax of Ineffable Masonry; it is the keystone of the arch, and discovers that which is revealed in the succeeding degree of Perfection. It is a most important and interesting grade, and so intimately connected with its successor as to appear like a section of that degree.

The shaded beauties of the sacred words that have been hitherto revealed, and the lessons and virtues that have so gradually been inculcated, in this degree receive a climax, and culminate in the development of the great mystery of Ineffable Masonry.

"The dark clouds and mists that have hitherto veiled the sacred mysteries now begin to be dispelled: the glorious dawn illumines the E.·. with its bright effulgence, and its rays penetrate into dark and hidden places."

ROYAL ARCH OF ENOCH;

OR,

KNIGHTS OF THE NINTH ARCH.

THE THIRTEENTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE TENTH DEGREE OF THE INEFFABLE SERIES.

DECORATIONS.

This Chapter of Royal Arch of Solomon represents the audience-chamber of King Solomon. The hangings are alternately red and white.

Lights—Three in the East, three in the West, and three in the South.

OFFICERS.

King Solomon is seated in the East.

Hiram, King of Tyre, is also in the East, on the left of K.·. S.·.

Senior Warden represents Gibulum, and is seated in the West.

Junior Warden represents Stolkin, and is seated in the South.

Treasurer (who represents Joabert), Secretary, Master of Ceremonies, Captain of the Guard, and other officers, stationed as in a Lodge of Perfection.

All Officers and Companions, except the Kings, clothed in black, with apron, collar, and jewel of this degree or of their particular office.

King Solomon wears a yellow robe, purple chasuble, lined with blue, sleeves reaching to the elbows, and rich purple sash, with jewel.

King Hiram of Tyre wears a purple robe, yellow chasuble, and rich purple sash, with jewel.

Apron—Purple silk or velvet, bordered with white; in the centre of the area, the Enochian delta, with rays.

Collar—Purple silk or velvet, and suspended to it the

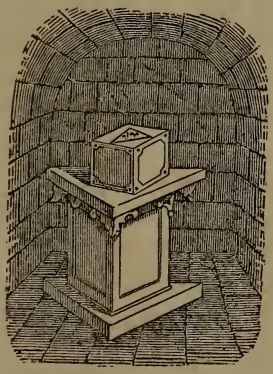
Jewel—A gold triangle, on which is engraved the delta of Enoch, with rays. On the obverse side of the jewel is a representation of the first three recipients of this degree, two of them lowering the third into the subterranean vault. Around this device, the initials of

the words "*Regnante Sapientissimo Salamone, Gibulum, Joabert, et Stolkin invenerunt pretiosissimum Artificum thesaurum subter ruinas Enoch, Anno Mundi* 2995."

Age—7 times 9 = 63.

Battery—● ● ● – ● ● ● – ● ● ●

There should be a separate apartment, without apparent door or window; opening overhead, covered with a trap-door, representing a flat stone with an iron ring to it.



OPENING.

T.·. P.·. The Lord is great in Zion. Let all the earth praise him for his great and terrible name, for it is holy.

S.·. W.·. Exalt the Lord our God, and worship on his holy hill.

J.·. W.·. He spake from the cloudy pillar and from the fire; and from the depth cometh forth the riches of secret places.

T.·. P.·. Exalt the Lord our God, for he is holy; and his name, for it is from everlasting to everlasting.

S.·. W.·. What is man, that he should magnify him, or that he should set his heart upon him?

J.·. W.·. We are but of yesterday, and know nothing. Our days are but a shadow: they flee, and we know not.

T.·. P.·. Canst thou, by searching, find out God? Canst thou find out the Almighty to perfection? He is as high as heaven. What canst thou do? He is deeper than hell. What canst thou know?

S.·. W.·. His eyes are upon the ways of man, and he seeth all his doings.

J.·. W.·. O God, let thy work appear unto thy servants, and thy glory unto the children of men!

T.·. P.·. Let the beauty of the Lord be upon us, and establish thou the work of our hands: O Jehovah, establish thou it!

S.·. W.·. I will sing unto the Lord as long as I live; I will sing praises unto my God while I have my being.

J.·. W.·. My meditations of him shall be sweet; I will be glad in the Lord.

T.·. P.·. Mark the perfect man, and behold the upright: for the end of that man is peace. "Mine eyes shall be on the perfect man," saith the Lord.

"The perfect of the land shall dwell with me: they shall walk in my name, and serve me forever." Companions, let us give thanks unto the Lord, who hath given us the treasures of darkness and the hidden riches of secret places.

* * * * *

PRAYER.

O thou great and eternal Lord God, source of light and of love—thou Sovereign Inspector and Mighty Architect of the wonders of Creation—who from thy throne in the highest heaven in mercy looketh down upon all the dwellers of the earth—lend, we beseech thee, thine ears to the prayers and petitions of thy unworthy servants now assembled in thy presence, to teach the mysteries of that Sublime Edifice which is erected and dedicated to thy Most Holy and Glorious Name. Pour upon us, and all the members of the Mystic Craft throughout the two hemispheres, the rich blessings of thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practise virtue. Fill our hearts with fear without desolation; with confidence without presumption; with piety without illusion; and with joy without licentiousness. Fill our hearts with tender affections for thy divine goodness, and love for our neighbors: make us faithful to our friends and charitable to our enemies. Dispose our hearts, O thou God Eternal! to receive the splendid

impressions of Religion and Humanity; our minds, the great lights of Science; and direct our footsteps in the bright paths of virtue.

Let all our actions prove to an admiring world that our lives are sincerely dedicated to Thee, our God, and to the relief of our fellow-creatures. And finally, when we yield up our breath to Thee, the Source of Life, may we, bearing the rich harvest of good actions, be admitted into that Sublime and Eternal Lodge where happiness reigns without alloy, and where, around the throne of the Great Jehovah, we shall sing hallelujahs to his name.

Now unto the King Eternal, Immortal, Invisible, the only Wise God, be the kingdom, power, and glory, forever and ever. Amen!

Omnes. God grant it so may be!

RECEPTION.

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I shall now invest you with the apron, collar, and jewel of a Knight of the Ninth or Royal Arch.

The color of your apron and collar is purple, and

denotes the royal origin of the degree and the dignity of your station.

The jewel alludes to the delta or golden plate found in the subterranean arch, a more full description of which will be obtained by attending to the history and lecture of the degree.

HISTORY.

G.·. O.·. Companions: this is the history and legend of this degree. Enoch, the son of Jared, was the sixth in descent from Adam. Filled with the love and fear of God, he strove to lead men in the way of honor and duty. In a vision the Deity appeared to him in visible shape, and said to him, "Enoch, thou hast longed to know my true name: arise and follow me, and thou shalt know it."

* * * * *

Enoch, accepting his vision as an inspiration, journeyed in search of the mountain he had seen in his dream, until, weary of the search, he stopped in the land of Canaan, then already populous with the descendants of Adam, and there employed workmen; and with the help of his son Methuselah, he excavated nine apartments, one above the other, and each roofed with an arch, as he had seen in his dream, the lowest being hewn out of the solid rock. In the crown of each arch he left a narrow aperture, closed with a square stone, and over the upper one

he built a modest temple, roofless and of huge unhewn stones, to the Grand Architect of the Universe.

Upon a triangular plate of gold, inlaid with many precious gems, he engraved the ineffable name of God, and sank the plate into one face of a cube of agate.

* * * * *

None knew of the deposit of the precious treasure; and, that it might remain undiscovered, and survive the Flood, which it was known to Enoch would soon overwhelm the world in one vast sea of mire, he covered the aperture, and the stone that closed it and the great ring of iron used to raise the stone, with the granite pavement of his primitive temple.

Then, fearing that all knowledge of the arts and sciences would be lost in the universal flood, he built two great columns upon a high hill—one of brass, to resist water, and one of granite, to resist fire. On the granite column was written in hieroglyphics a description of the subterranean apartments; on the one of brass, the rudiments of the arts and sciences.

The granite column was overturned and swept away, and worn to a shapeless mass by the Deluge, but that of brass stood firm, and was found by Noah. Thenceforward the true name of God remained unknown until he said unto Moses in Egypt, when he ordered him to go to Pharaoh, and cause him to send forth the children of Israel out of Egypt: "I am that which I was and shall be: I am the God of

thy fathers; the God of Abraham, of Isaac, and of Jacob. Thus shalt thou say unto the children of Israel, HE WHO IS hath sent me unto you. I am the Lord, that appeared to Abraham, to Isaac, and to Jacob by my name AL-SHEDI, but my name —— I did not show them."

Moses engraved the ineffable name upon a plate of gold, and deposited it in the ark of the covenant. Moses made the name known to Aaron and Joshua, and afterwards it was made known to the chief priests. The word being composed of consonants only, its true pronunciation was soon lost, but the word still remained in the ark; and in the time of Othniel, in a battle against the King of Syria, those who bore the ark were slain, and the ark fell to the ground. After the battle, the men of Israel, searching for it, were led to it by the roaring of a lion, which, crouching by it, had guarded it, holding the golden key in its mouth. Upon the approach of the High-priest and Levites, he laid down the key, and withdrew. Hence, upon the golden key worn by the treasurer, you see the initials of these words: "*In arc leonis verbum inveni*"—"In the lion's mouth I found the word." This plate of gold was melted down, and made into an image of Dagon by the Philistines, who took it in battle.

David intended to build a temple to God, but bequeathed the enterprise to Solomon, his son, and Solomon selected a place near Jerusalem; but finding overthrown columns of Enoch's temple, and sup-

posing them to be the ruins of a heathen temple, and not wishing to select a desecrated spot, selected Mount Moriah for the site of his Temple to the true God. Under this temple he built a secret vault, the approach to which was through eight other vaults, all under ground, and to which a long and narrow passage led under the king's palace. In the ninth apartment was placed a twisted column of white marble, on which it was intended to place the ark, and in this apartment he held his private conferences with King Hiram of Tyre and H.·. A.·., they only knowing the way by which it was approached. Solomon proposed to erect a Temple of Justice, and selected as a site the spot where Enoch's temple had stood, and to that end directed that the fallen columns and rubbish should be removed. Gibulum, Joabert, and Stolkin were selected to survey the ground and lay off the foundations.

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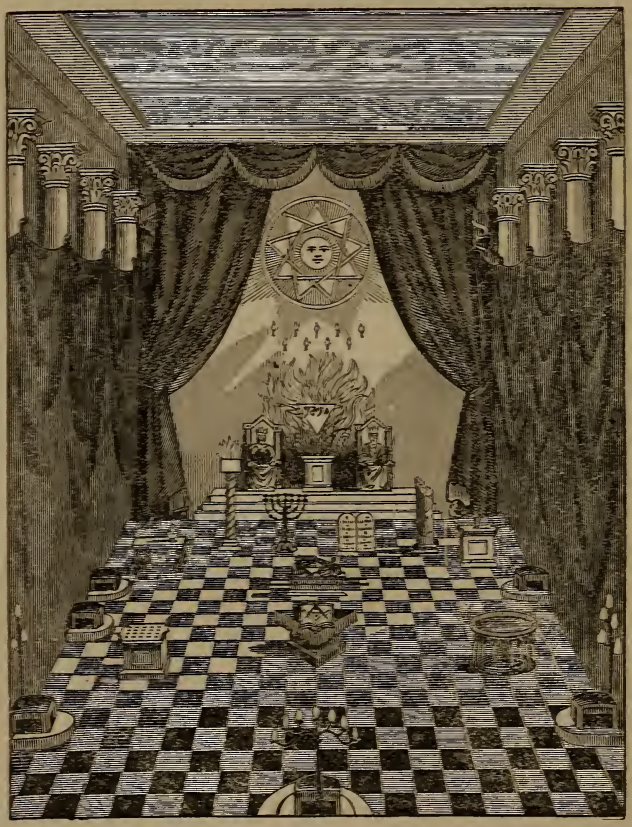
FOURTEENTH DEGREE.

Grand, Elect, Perfect and Sublime Mason.



GRAND, ELECT, PERFECT AND SUBLIME MASTER MASON.

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* * *

NINE LIGHTS IN THE EAST.

*

BURNING BUSH.

* *

HIRAM. SOLOMON.

GR. TREAS. GR. SEC.

* * * * * *

TABLE OF SHEW-BREAD. PILLAR OF BEAUTY. SEVEN-BRANCH CANDLESTICK. TABLETS OF THE LAW. PILLAR OF ENOCH. ALTAR OF INCENSE.

*

G. H. BRO.

* *

G. M. OF C. GR. OR.

* *

ORGANIST. ALTAR.

* *

ALTAR OF SACRIFICE. BRAZEN SALVER.

* *

G. CAPT. OF GUARD. JUN. G. WARDEN.

*** * * * * *

THREE LIGHTS. FIVE LIGHTS.

* *

G. K. OF S. SENIOR G. WARDEN.

SEVEN LIGHTS.
* * * * * * *

* GUARD.

*

G. TYLER.

SECOND SENTINEL.

FIRST SENTINEL.

9 G 8 G 7 G 6 G 5 G 4 G 3 G 2 G 1 G

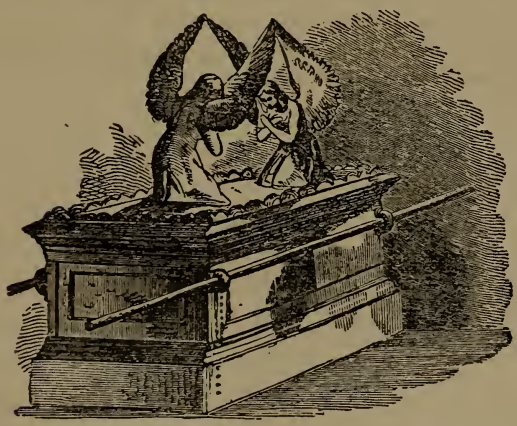
ARGUMENT.

The Lodge represents the Secret Vault under the Sanctum Sanctorum, in which is the Pillar of Beauty, and on this is placed the Holy four-letter name. This degree reveals and explains the tetragrammaton, completes the construction of the Holy Temple, and narrates the destruction of both it and the city of Jerusalem, together with the death of Solomon.

"Virtus junxit—Mors non separabit."

GRAND, ELECT, PERFECT AND SUBLIME MASON.

THE FOURTEENTH GRADE OF THE ANCIENT AND ACCEPTED SCOTTISH RITE, AND THE ELEVENTH DEGREE OF THE INEFFABLE SERIES.



FORM AND DECORATIONS.

The Lodge should be cubical in form; the brethren (if convenient) sitting about the Lodge so as to form a triangle.

Lights—3, 5, 7, and 9. 3 lights North, in form of a Triangle.
5 lights South, in form of a Pentagon.
7 lights West, in form of a Heptagon.
9 lights East, forming three Equilateral Triangles, in a line.

The Lodge should contain a Pillar of Beauty; the Ark of Alliance; the Seven-Branch Golden Candlestick; a representation of the Burning Bush; the Table of Shewbread; the Altar of Perfumes; the Altar of Sacrifices; the Brazen Salver; the Enochian Pillar; the Golden Urns and Vases; the Gold Delta of Enoch; the Book of the Testimony; the Square and Compasses; the Cubic Stone; the Tables of the Law; the Bread and Wine; the Silver Hod and Golden Trowel; the Silver Plate and Cup.

Pillar of Beauty—Twisted column, pure white marble, about three and a half feet high, on which should be the cube of agate, measuring about six inches on each face, on the upper side of which is the triangular Enochian plate of gold, set in with precious stones, and having on it the Ineffable name

Pillar of Enoch—Marble pieces put together, found in ancient ruins, with Enochian characters upon it.

Brazen Salver—Large brazen basin, containing water, on a pedestal three and a half feet high, with ten lavers at its base.

Altar of Sacrifices—Length and breadth equal to one-half the height, with gilded horn on each corner, and covered with gold.

Table of Shewbread—On it twelve loaves of Shewbread, in two piles of six loaves each, and cup with wine.

Altar of Perfumes—On it an urn, with incense burning; size and shape of Altar of Sacrifices.

All the altars should be covered with white cloths.

The Secret, afterward Sacred Vault, is approached by a long narrow passage of nine arches, between which and the Sacred Vault should be a small anteroom; arches dimly lit by one lamp only, hung from the ceiling.

Hangings—Crimson, with pillars at stated intervals.

Burning Bush in the East, behind the Thrice Puissant; in its centre the Ineffable Triangle.

Lightning Boxes, Torches, Thunder-drums, Trumpets, Organ, Gong, etc.

CLOTHING AND DECORATIONS.

OFFICERS.	JEWELS.
1. THRICE PUISSANT GRAND MASTER, .	Crowned Compasses, with blazing sun in the centre.
2. DEP.·. GR.·. M.·., King of Tyre,.....	Crowned Compasses, with full moon in the centre.
3. VENER.·. SENIOR GRAND WARDEN ...	Gold Trowel.
4. VENER.·. JUNIOR GRAND WARDEN ...	Sword of Justice.
5. GRAND KEEPER OF THE SEALS	Ivory Key.
6. GRAND TREASURER	Gold Key.
7. GRAND SECRETARY	Gold Pen.
8. GRAND ORATOR	Gold Scroll.
9. GRAND MASTER OF CEREMONIES.....	Staff.
10. GRAND CAPTAIN OF THE GUARD.....	Spear.
11. GRAND HOSPITABLE BROTHER	Winged Staff.
12. GRAND TYLER	Flaming Sword.
13. GRAND ORGANIST	Gold Lyre.

The jewels of all the officers are set in gold triangles, and are suspended from collars of white watered silk, having a rosette of white and red at the bottom.

The two Kings in royal robes, with crowns, sceptres, etc.

King Solomon—Yellow robe or mantle, with a blue vestment and an Eastern crown and sceptre.

King of Tyre—Purple robe, with yellow vestment, richly trimmed with fur and gold; Mural crown and sceptre.

Apron—White watered silk, lined with white and bordered with gold, triangular in form, and the Ineffable Delta in the centre.

Collar—White watered silk, bordered with gold, from which is suspended the

Jewel—Crowned Quadrant, having a golden sun with nine points in the centre; on the reverse is a blazing star; in the centre of the star, the Enochian or Solomonian characters; upon the segment of the circle are engraved, 3, 5, 7, 9.

Ring—Flat band of gold; on the outside a delta, enclosing a ן; on the inside the following inscription: "Virtue unites, death cannot separate." Also the name of the owner, and date of receiving this degree.

Girdle—Nine colors: blue, red, and yellow, 3; green and purple, 5; white and black, 7; stone and flame color, 9; all interwoven with olive-green.

Gloves—White.

Robes—Black. Caps and swords.

Battery—3,—5,—7,—9.

Age—Square of 9 = 81.

* * * * *

LESSON FOR OPENING AND CLOSING.

T.·. P.·. The Lord is in his holy Temple; his eyes behold and his eyelids try the children of men.

S.·. W.·. Lord, who shall stand in thy presence, and who shall abide in thy tabernacle?

J.·. W.·. He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart. He that backbiteth not with his tongue, nor doeth evil with his neighbor; but honoreth them that fear the Lord.

T.·. P.·. Who shall ascend into the hill of the Lord, or who shall stand in his holy place?

S.·. W.·. He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive blessings from the Lord, and righteousness from the God of his salvation.

J.·. W.·. Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors! and the King of glory shall come in.

T.·. P.·. For now have I chosen and sanctified this house, that my name might be there forever; and mine eyes and my heart shall be therein perpetually.

S.·. W.·. Who is this King of glory?

J.·. W.·. The Lord strong and mighty, the Lord of hosts, our Adonai: he is the King of glory.

T.·. P.·. I will wash my hands in innocency, and so will I encompass thine altar, O Jehovah!

S.·. W.·. As for me, I will walk in my integrity. My foot standeth in an even place, and here will I bless the Lord forever.

J.·. W.·. Keep thy tongue from evil, and thy lips from speaking guile: depart from evil, and do good; seek peace, and ensue it. Thus saith the Lord of hosts: Amend your ways and your doings, and I will cause you to dwell in this place forever.

T.·. P.·. But whoso confesseth his sins, and forsaketh them, shall have mercy.

S.·. W.·. Who can say I have made my heart clean —I am pure from sin? For there is not a just man on earth, that doeth good and sinneth not—no, not one.

J.·. W.·. They shall fear the name of the Lord from the west, and his glory from the rising of the sun.

T.·. P.·. From the rising of the sun even unto the going down of the same, my name shall be great among the gentiles; and in every place incense shall be offered, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.

S.·. W.·. Sing unto the Lord; sing praises unto his name. Extol him that rideth in the heavens, by his name Jah, and rejoice before him.

J.·. W.·. He discovereth deep things in the darkness, and bringeth to light from the shadow of death.

T.·. P.·. Gather together unto him those that have made a covenant with him by sacrifice, and offer up to him a holy libation with a perfect heart. How excellent is thy loving-kindness and thy righteous-

ness to the upright of heart! for with thee is the foundation of life, and in thy light shall we see the light which shineth more and more unto the perfect day.

PRAYER.

Almighty and Sovereign Grand Architect of the Universe, who, by thy divine power, doth continually search and penetrate the most secret recesses of our hearts, draw near us, we beseech thee, by the sacred fire of thy love. Guide us, by thy unerring hand, in the path of virtue, and by thine adorable presence aid us to keep out all impiety and perverseness.

May the mysterious inscription settle in our minds a true notion of thine unspeakable essence and power, as we preserve the memorials of thy fear. We beseech thee that our thoughts may be engaged, and our hearts set, on the grand work of Perfection; which, when attained, will be an ample reward for all our labor.

Let peace and charity link us together in a pleasing union, and may this Lodge of Grand, Elect, Perfect and Sublime Masons exhibit a faint resemblance of that happiness the elect will enjoy in thy Kingdom forever.

Give us a spirit to refuse the evil and choose the good, that we may not be led astray by those who unworthily assume the title of Grand Elect: may our doings tend to thy glory and our advancement toward Perfection.

May a sweet perfume ascend from the altar of our hearts, and be acceptable to thee, O God, our Adonai! Bless us, O God, and prosper the work of our hands. Keep us through life, and accept us in death. Amen.

Amen. So mote it be.

* * * * *

RECEPTION.

* * * * *

And God spake all these words, saying: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing

mercy unto thousands of them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God hath given thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

T.·. P.·. Before the altar of a broken and a contrite heart, with the fire of holy zeal, mortify your sins by the hatred thereof. May we all offer up to him on

the altar of our hearts a sacrifice of humility and praise, with the fire of fervent charity. From our hearts, too, those altars of incense, may the perfume of our prayers arise for the bestowment of heavenly blessings.

PRAYER.

Almighty and Sovereign Grand Architect of the Universe, thou who ridest in the heavens by thy name Jah, let all the earth keep silence before thee. There is no God like unto thee in the heavens above or in the earth beneath, who keepeth covenant and showeth mercy unto thy servants that walk before thee with all their hearts.

When we draw nigh thy majesty, may we ever preserve the memorials of thy fear, and the indelible character of thine ineffable essence, in our hearts. Oh, purify our hearts, we beseech thee, by the fire of thy holy love, and guide our feet in the way of peace, and in the perfect path which shineth more and more, with a shining light, unto the perfect day. May we all have an interest in that covenant which is well-ordered in all things and sure. May we dwell together in unity, and be all of one mind, having compassion one to another, and love as brethren.

May all Elect Masons, like the Elect of God, put on charity, which is the bond of perfection. May our loins be girt about with the girdle of truth; and finally, having been faithful in all our course, may we be brought to behold the light ineffable, and ad-

mitted into that sacred place where the sun shall no more give light by day; neither for brightness shall the moon give light, but the Lord, our Adonai, shall be with us an everlasting light, and our God our glory.

Bless us, and bless the work in which we are engaged; and may the alliance we are about to perfect be eternal. Amen! So mote it be!

* * * * *

Let me impress you with an ardent zeal for the honor and glory of the Grand Architect of the Universe, to the end that you may always live in his adorable presence, with a head disposed to contrive, a heart to feel, and a hand to execute all those things toward him and your fellow-creatures which are so well pleasing in his sight.

"Behold how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment on the head, that ran down on the beard, even Aaron's beard, that went down to the skirts of his garments."

Ointment and perfume rejoiceth the heart; so doth the sweetness of a man's friend by hearty counsel. "Let him reprove me: it shall be an excellent oil, which shall not break my head."

"If thy brother be waxen poor and old, and fallen to decay, thou shalt relieve him." Give of thy bread to the hungry, and of thy wine to cheer the heart of the sorrowful; and forget not to pour the oil of consolation into the wounds that sorrow, sick-

ness, or affliction hath rent into the heart of thy fellow-traveller. By kindness and commiseration, fail not to pour the balm of oil and of wine into the bleeding heart. Our labor of duty and love will soon be ended. As the lightning writes its fiery path on the dark cloud and expires, so the race of man, walking amid the surrounding shades of mortality, glitter for a moment through the dark gloom, and vanish from our sight forever.

* * * * *

The holy angels are called "Elect," and with great propriety allusion is made in this degree to the *Shem Hamphorosh*, by which we arrive at the great name of God, which, placed in the shape of a triangle, exhibits this figure :

Numerical value....		10
"	"	15
"	"	21
"	"	26
		72

Seventy-two triangles, seventy-two names of Deity, seventy-two attributes, seventy-two angels, and, as the book Zohar asserts, seventy-two steps composing the ladder that Jacob saw in his dream, which the cherubim, seraphim, ophanim, and other holy angels, ascended and descended.

We are further reminded by this book that—"The holy and blessed One raised Enoch from the world

to serve him, as it is written, 'for God took him.' God showed him all the repositories of the superior and inferior kingdoms, and he showed him the *tree* (alphabet) of life, respecting which Adam had received his command, its leaves and its branches—we see all in his Book."

* * * יהו—באל—א * * *

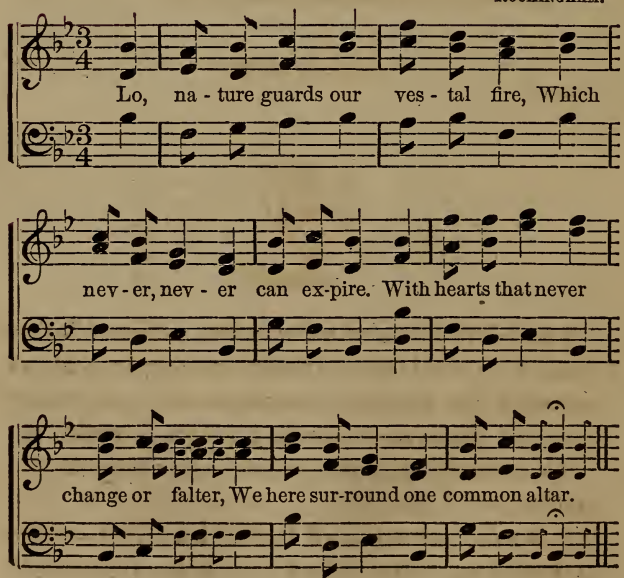
יהו—באל—ו

יהו—באל—ום

אום—AUM

ODE.

ROCKINGHAM.



Religion builds it, and a beam
From Heaven's own throne—no fitful gleam—
Wraps it in flames, while hand in hand
We round this blazing altar stand.

Let us, as Elect Masons true,
Virtue's eternal league renew;
While celebrating friendship's feast,
Love be our ever welcome guest.

And now in adoration bow
To Him who hears and seals each vow:
Glory to God, who reigns above,
And to our fellow-creatures, love!

INVESTMENT.

I now invest you with the apron, girdle, collar, and jewel of a Grand, Elect, Perfect, and Sublime Mason; and with the greatest pleasure salute you with the title, and grace you with the symbols thereof.

The collar is emblematical of ardent zeal, affection, and charity. The crown upon your jewel is a symbol of the royal origin of the degree. The compass, extended to ninety degrees, denotes the extensive

knowledge of the Grand Elect: the sun, in the centre, that our actions should be as open as the full blaze of the noon-day sun, and our charity as diffusive as its beams. This jewel, suspended upon your breast, should make you attentive to your duties, and cause you to walk so as to adorn your station.

The apron, my brother, which you wear, is white, lined with white, and bordered with gold. The white is to remind us of innocence, and of that purity which was required for an entrance to this place: the gold, of wisdom, which should characterize all Grand, Elect, Perfect and Sublime Masons. Its form is supposed to be the true form used by the Perfect Master Mason at the building of the Temple, and alludes to the golden triangle or delta of Enoch, which adorns the centre.

The girdle, which I also invest you with, is the ancient girdle of a Grand, Elect, Perfect and Sublime Mason. It was used of old to bind up and strengthen the body, and enable man to persist in his labors: it is, therefore, an emblem of activity, promptness, and perseverance. The girdle was also used to bind up the garments, and prevent them from flying open and discovering nakedness: it is, therefore, an emblem of charity, the observance of which has laid you under renewed obligations. It was also used for beauty and ornament. Let it be your endeavor to be adorned and rich in the many virtues and qualities which are represented by its various colors.

The colors are arranged according to the mystic numbers of this degree—3, 5, 7, 9.

The three are blue, red, and yellow, by the due mixture of which the primitive colors are all formed.

The five consist of the first three, and green and purple.

The seven consist of the first five, and of white and black.

The nine consist of the first seven, and of stone and flame color.

They are thus explained:

The blue is an emblem of friendship; the red of zeal; the yellow of wisdom, on account of its resemblance to gold. Wisdom, saith the wisest of kings, is far better than fine gold. The green is a beautiful emblem of hope, and of that immortal part of man which never, never dies; the purple, being a royal color, of dignity and majésty; the white, of purity and innocence; the black, of seriousness and modestness of demeanor. The next color is that of stone, which denotes firmness and durability, and is an emblem of constancy, fidelity, and decision of character —qualities which should be possessed by those who take the degree of Grand Master Architect, and attempt to walk in the footsteps of our Grand Master H.·. A.·.; and the flame color, of ardent affection and charity, the peculiar traits of a Grand, Elect, Perfect and Sublime Mason.

The various colors united in this one girdle are expressive of that unity, and the olive interwoven of

that peace, which should link us together as brethren. As these various colors shine in your girdle, so let the various virtues they represent shine in your heart and life.

CHARGE.

Thus, my brother, by your meritorious and unblamable conduct, assiduity, constancy, and integrity, you have at last attained the title of Grand, Elect, Perfect and Sublime Mason, which is the summit of Ancient Craft Masonry, and upon your arrival to which I most sincerely congratulate you.

I most earnestly recommend to you the strictest care and circumspection in all your conduct, that the sublime mysteries of this degree be not profaned or disgraced.

As to what remains of completing your knowledge of Ancient Craft Masonry, you will find, by attending to the following history of the degree, and a careful study of its mysteries.

You will now proceed to the Grand Orator, in the South, who will instruct you in the

HISTORY.

G.·. Or.·. My brother, you were informed in the degree of Royal Arch that King Solomon builded a secret vault, the approach to which was through eight other vaults, all under ground, and to which a long and narrow passage led from the palace. The

ninth arch or vault was immediately under the Holy of Holies of the Temple. In that apartment King Solomon held his private conferences with King Hiram and Hiram Abiff. After the death of Hiram Abiff, the two kings ceased to visit it, resolving not to do so until they should select one to fill his place; and that, until that time, they would make known the sacred name to no one. After Adoniram, Joabert, and Stolkin had discovered the cube of agate and the mysterious name, and had delivered it to King Solomon, the two kings determined to deposit it in the secret vault, permit the three Masters who discovered it to be present, make known to them the true pronunciation of the ineffable word, constitute the last degree of Ancient Craft Masonry, and term it Grand, Elect, Perfect and Sublime Mason.

The cube of agate was so deposited.

Afterward the twelve Princes of Ameth, the nine Elect, and the Chief Architect were admitted to this degree. The secret vault was thereafter called Sacred Vault, and was originally built by Hiram Abiff, and none but Grand, Elect, Perfect and Sublime Masons knew of its existence, or knew other than the substituted word.

The Temple was completed in the year 3000—six years, six months, and ten days after King Solomon had laid the first corner-stone; and its completion was celebrated with great pomp and splendid magnificence.

Subsequently, while the Temple was being dedi-

cated, King Solomon conferred this sublime degree on the twenty-five brethren we have mentioned, and in the form you have but now witnessed.

And when the singers and trumpeters were to make one sound in praise and thanks to the Lord, saying, "Praise the Lord, for he is good: his mercy endureth forever;" that the Temple was filled with a cloud, and the name was fully pronounced.

On the second day, an audience was given to all Masons, from the degree of Master to the Royal Arch, and all vacancies were filled.

On the third day, King Solomon devoted his time to advancing and raising Fellow Crafts and Entered Apprentices.

Thus far the wise King of Israel behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and much intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple by offering incense to the idol Moloch, which only should have been offered to the living God. The Grand, Elect, Perfect and Sublime Masons saw this, and were sorely grieved, being fearful that his apostacy would end in some dreadful consequences, and perhaps bring upon them those enemies whom Solomon had vainly and wantonly defied. The people, copy-

ing the follies and vices of their king, became proud and idolatrous, neglecting the true worship of God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the kingdom of Israel. This prince sent an army, with Nebuzaradan, captain of the guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed that superb model of excellence, the Temple. The people were carried away captive to Babylon, and the conquerors carried away with them all the vessels of gold and silver.

This happened four hundred and seventy years, six months, and ten days after the dedication. After the city was taken, and the king's palace and the Temple demolished, some of the Grand Elect Masons bethought themselves of the Sacred Vault and the inestimable treasure it contained. Repairing to the ruins of the Temple at night, they found that the way which led down to the vault had not been discovered, nor the slab of marble which covered it disturbed; but upon it they found the dead body of Galaad, an eminent brother, and Chief of the Levites. He had been intrusted with the custody of the Sacred Vault and the care of the lamps that burned continually.

* * * * *

Finally, when the time arrived that the Christian

Princes entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for so pious an undertaking, offered their services to the confederates, upon condition that they should have a chief of their own election, and whose name was only made known in the hour of battle; which being granted, they accepted their standard and departed.

The valor and fortitude of these Elected Knights were such, that they were admired by, and took the lead of, all the Princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity to the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with, and thus the Royal Art, meeting the approbation of great and good men, became popular and honorable, and was diffused to the worthy throughout these dominions, and thus continued to spread, far and wide, through a succession of ages to the present day.

You will now, my brother, be seated among the Grand Elect.

CLOSING.

* * * * *

PRAYER.

O Most Holy and Glorious God, thou who dwellest between the Cherubim, and art known in heaven

and on earth by thy name Jah; we approach thee with awe and reverence, and implore thy blessing upon us, who know thy great and ineffable name, ere we depart from this sacred place to our several places of abode, and mingle again in the busy scenes and strifes of life. Oh, fill our hearts, we beseech thee, with thy love and fear, that our tongues may speak of thy goodness, and our actions correspond with the lessons taught in this holy place.

Make us steadfast in our obligations to our brethren and in our duty to our fellow-man.

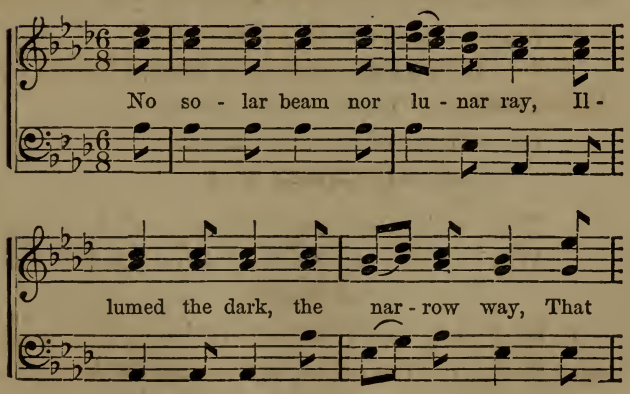
Bless us and prosper us in life, and in death receive us, O Lord, our Adonai! Amen.

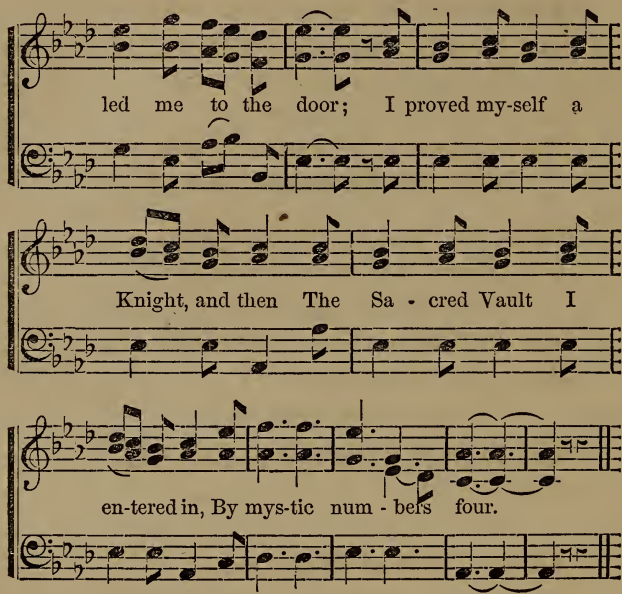
Omnes. So mote it be!

* * * * *

ODE.

BREMEN.





'Twas there, impressed with holy awe,
A gold engraven plate I saw
With dazzling splendor shine.
To us, the "Grand Elect" alone,
Its secret characters are known,
Ineffable—divine.

This precious treasure, long concealed,
Was by three worthy Knights revealed
Where erst a Temple stood.
Its ancient ruins they explored,
And found the grand, mysterious word,
Made known before the Flood.

Fulfilled was then the promise made,
And Beauty's Pillar soon displayed
The TREASURE they had found:
Their ardent zeal and piety—
Their dangerous toil and constancy—
Were with due honors crowned.

Hours like those we all shall prove,
Who, joined in pure and social love,
Perfection's work pursue.
May the Sublime Grand Architect,
By his unerring laws, direct
The honored, chosen few.

May all who friendship's feast partake
The good pursue, the bad forsake!
And may each rite and sign
A happy, lasting influence shed:
The quadrant crowned, the oil, the bread,
The golden ring, the wine!

Long as I live this ring I'll wear,
Symbol of an alliance dear
To every brother's heart;
And bless the sacred tie that binds
In virtue's chain; for "virtue joins
What death can never part."

JEWELS, LODGE OF PERFECTION.

T. P. GRAND MASTER.

HIRAM OF TYRE.

SENIOR WARDEN.

JUNIOR WARDEN.

GRAND TREASURER.

GRAND SECRETARY.

GRAND ORATOR.

G. M. CEREMONIES.

G. CAPTAIN OF GUARD.

GRAND HOSPITALLER.

GRAND TYLER.

CEREMONY

OF

INAUGURATION AND CONSTITUTION

OF A

LODGE OF PERFECTION.

THE Lodge-room is arranged as for a ceremony of reception; the interlaced triangle over the throne is not lighted, and the pedestal is covered. In front of the East, seats are placed sufficient to accommodate the officers of the Consistory, and not less than twelve in number.

CEREMONY.

A Lodge of Perfection is opened in full form.

The Grand Captain of the Guard will form the Consistory in a procession in an adjoining room, in the following order:

GRAND TYLER,

GRAND MASTER OF CEREMONIES,	GRAND HOSPITALLER,
GRAND TREASURER,	GRAND SECRETARY,
GRAND KEEPER OF SEALS,	GRAND CHANCELLOR,
GRAND MINISTER OF STATE,	SECOND LIEUTENANT COMMANDER,
ILLUSTRIOUS DEPUTY COMMANDER,	FIRST LIEUTENANT COMMANDER,

GRAND STANDARD BEARER,

ILLUSTRIOUS COMMANDER-IN-CHIEF.

* * * * *

T. P. G. M. Illustrious Commander-in-Chief, in the name of this Lodge of Perfection, I welcome you and those who attend you among us; more especially as you bring Letters of Constitution, authorizing us to continue our labors as a Lodge of Perfection, and at the same time to inaugurate and install its officers, whose zeal for the interests of the order has gained us that favor.

Com.-in-Chief. Thrice Potent Grand Master, permit me to re-

turn thanks for this fraternal reception. The Consistory, knowing your zeal and devotion for our Ancient and Accepted rite, have favorably considered your request, and have caused Letters of Constitution to issue, empowering you to assemble as a legal Lodge, and to discharge the duties of our rite in a regular and constitutional manner, according to the original forms of the order and the regulations of the Supreme Council, and now propose to inaugurate your Lodge and to install its officers.

* * * * *

Com.-in-C. The officers of the Consistory will approach the East and be seated. Illustrious Grand Master of Ceremonies, you will now conduct to their appropriate stations in the Lodge the officers of the Consistory, and let the officers of the Lodge (commencing with the Captain of the Guard) yield up their stations respectively, and place their regalia upon the Altar of Incense; after which, you will conduct them to their seats in front of the East, vacated by their superior officers.

* * * * *

Com.-in-C. Illustrious Grand Master of Ceremonies, conduct now the Thrice Potent Grand Master (after he shall have laid aside his regalia) to his proper seat among his officers.

Com.-in-C. Illustrious Grand Chancellor, you will now read the Letters of Constitution.

Grand Chancellor reads.

Com.-in-C. Perfect and Sublime Brethren of ..... Lodge of Perfection, No. ...., you have heard read your Letters of Constitution; do you accept them, and do you now desire that your Lodge shall be inaugurated?

Omnes. We do.

Com.-in-C. Perfect and sublime Brethren, the step which you now take is a serious and important one; heretofore you were only temporarily organized, but when you shall have been inaugurated and installed under these Letters of Constitution, you become a permanent body; and if you should so conduct yourselves as to cause them to be taken away, you will incur great reproach, and prove yourselves unworthy Masons. It will be-

come the duty of each and every member of the Lodge to labor unceasingly for its success.

The work of the Lodge must not be confined to the mere ceremony of opening and closing and conferring of degrees, but should be devoted to mutual instruction, to the cultivation of the social feelings, and of brotherly kindness, and to the practice of earnest beneficence and charity.

Morally, the work of a Lodge of Perfection extends far beyond mutual relief and assistance: the field of its exertions is not included within the four walls of a Lodge, nor limited by the circle of the brethren; it is society, the country, the world.

Intellectually, its work is not confined to dry and lifeless formulas or trivial interpretations, but includes the profoundest philosophical instructions in regard to the great mysteries of God and nature.

If these, my brethren, are your views of the works and purposes of Masonry, kneel with us, and let us beseech our Father who is in Heaven, to prosper this work and bless all our labors with success.

* * * * *

PRAYER.

Great Architect of the Universe, Creator, and Preserver of the world, teach us our duties as Masons and as men! Incline our hearts and strengthen our hands to perform them, and make our work, faithfully done, effectual to the benefit of our order, of society, of our country, and of universal humanity.

Give us wisdom to judge what is proper and becoming for us to do, and may this Lodge which we are now about to inaugurate and consecrate, be and continue an active and efficient instrument in relieving human suffering, dispelling ignorance, eradicating error, and promoting the happiness of men. *Amen.*

Omnes. So mote it be.

All rise and are seated.

Com.-in-C. Illustrious Grand Master of Ceremonies, you will cause the members of the Lodge of Perfection to assemble round the Altar of Incense to take the general oath of fealty and allegiance.

The members assemble in due form.

The Commander-in-Chief descends from the throne, passes inside the triangle to the altar, lights the incense, and says:

Brethren of the Lodge of Perfection will now kneel on the right knee and repeat after me the vow of

FEALTY AND ALLEGIANCE.

In the presence of our Heavenly Father, by this holy altar erected to Him, by the incense which now ascends therefrom, in token of our gratitude and adoration, and calling on these Illustrious Brethren now present, as witnesses, I do solemnly vow to be faithful and loyal to the Ancient and Accepted Scottish rite, to ever maintain its honor and independence, support its regular and constituted authorities, and zealously endeavor to propagate its principles, enlarge its borders, and increase its influence.

That I will be loyal and faithful to my country and its government and laws, and to the great cause of oppressed and suffering humanity.

That I will labor to disseminate truth and knowledge among men, to eradicate error and dispel ignorance, and to make Masonry efficient to enlighten and enfranchise men.

That I will be loyal and faithful, and bear true fealty and allegiance to the Supreme Council and Sovereign Chiefs of Exalted Masonry.

That I will hold no Masonic communication whatever, as a Mason of said rite, with any Masonic body or Mason pretending to be subject to any Masonic authority of said rite in said jurisdiction, other than said Supreme Council, of which the Illustrious Brother ..... is now the Sovereign Grand Commander. So help me God!

Second Lieut. * * * In the name of our Father which art in Heaven, I consecrate this Lodge of Perfection to peace, harmony, and union; may it ever pour oil on the waters of strife, and persuade men no longer to hate their brethren!

First Lieut. * * * In the name of the order of Freemasonry and of our Ancient and Accepted Scottish rite, I consecrate this Lodge of Perfection to charity, beneficence, and good deeds; may it ever labor to assist the needy, console the suffering, and cheer with the wine of contentment the disconsolate.

Com.-in-C. * * * In the name of the Ancient and Accepted Scottish Rite of Freemasonry, I consecrate this Lodge of Perfection to truth and the diffusion of knowledge among men; may it ever labor unweariedly in the great cause; and may every seed it sows, generate like the wheat, and produce fruit in one season.

PROCLAMATION.

To the glory of the Grand Architect of the Universe, in the name and under the auspices of the Supreme Council of the Ancient and Accepted rite, and by virtue of the powers in me vested as [*position of installing officer*], I do constitute and form these brethren into a regular Lodge of Perfection of said rite, to be known and distinguished as ..... Lodge of Perfection, No. . .

I do hereby empower it, henceforward, to meet as a regular Lodge of Perfection, duly constituted and inaugurated in conformity to the laws and usages of the Ancient and Accepted Scottish rite. And may the Great Architect of the Universe prosper, direct, and counsel it in all its doings. *Amen.*

Omnes. So mote it be.

Com.-in-C. ●.

CEREMONIAL DEGREE

AT THE

INSTALLATION OF OFFICERS

OF THE

LODGE OF PERFECTION.

INTRODUCTORY.

It is the prerogative of Princes of Jerusalem to invest the Officers of Lodges of Perfection with the secrets appertaining to their respective offices.

The Thrice Potent Grand Master, Senior and Junior Grand Wardens, and the Grand Master of Ceremonies, are the only officers entitled to the *Secret Directory*. On the production of a certificate of their election, duly signed and sealed, the following ceremonies are observed.

RECEPTION.

A Council of Princes of Jerusalem being opened:

The Grand Master of Ceremonies retires to the anteroom, and prepares the candidate by divesting him of his hat, shoes, etcetera; hoodwinks him, and conducts him to the door of the Council Chamber, where the Guard announces his approach by the sound of a trumpet, which is answered from within by the Grand Master of Entrances. The door is opened from within by the Grand High Priest.

* * * * *

M.·. E.·. S.·. P.·. This is the legend and fable of this degree, chronologically arranged. During the life of King Solomon, the Secret Directory for the Ineffable degrees was drawn up under his direction, and deposited in the pedestal of the Pillar of Beauty,

on which he ordered this inscription, in hieroglyphics, to be engraved, "* * *" It was known to the brethren that on his signet the inscription, "Solomon, King of Israel, son of David and Bathsheba," was engraved in the same hieroglyphics.

* * * * *

After his death, in consequence of the disorders and civil commotions which prevailed in the kingdom of Judah, Masonry was much neglected until the time of Hezekiah.

In the first year of his reign the brethren assembled by order of that king, for the purpose of reorganizing the Lodge of Perfection, but being unable to discover the Secret Directory, they could not fully effect their purpose. They therefore passed a decree that the next candidate for an office in the Lodge of Perfection, before he took his seat as such, should make diligent search for the same. This decree was carried into effect on the admission of the next candidate, who discovered the Secret Directory in the manner you have represented; and in consequence of this discovery the secrets of Ineffable Masonry were again communicated to worthy brethren from generation to generation.

M. E. S. P.; ●—when the G.·. H.·. P.·. says:

G.·. H.·. P.·. "If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate; then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone."

"Behold! happy is the man whom God correcteth, therefore despise not thou the chastening of the Almighty; he shall deliver thee in six troubles, yea, in seven there shall no evil touch thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame be kindled upon thee; when thou passest through the waters they shall not overflow thee;" for the Lord God of Israel shall be thy defender and preserver; he will be thy rock and thy shield; blessed be his holy name, forever and ever. *Amen.*

The newly-installed officers retire, unless they are Princes of Jerusalem; and none but Princes of Jerusalem being present, the Council is closed in due form.

CEREMONY

OF

INSTALLATION

OF A

LODGE OF PERFECTION.

Com.-in-C. Brethren of the Lodge, these are the officers whom you have elected! Look upon them, and do you, Illustrious Brethren, officers of the Consistory, the same! and if any one present has any objection to offer, why any one of them shall not be installed, let him now prefer it, or else forever after hold his peace.

No objection being made:

Brother Grand Master of Ceremonies, present the Thrice Potent Grand Master elect.

My brother, your brethren have been pleased to elect you to the office of Thrice Potent Grand Master of this Lodge of Perfection. Before your investiture it is necessary you should signify your assent to these ancient charges and regulations which define the duty of a Grand Master of a Lodge of Perfection! Listen, therefore, and respond.

I. You agree to be impartial and upright, and to obey in every point the moral laws of the Ancient and Accepted Scottish rite.

You promise not to engage in any plot or conspiracy against government; and to submit peacefully to the will of the majority; and to act with honor and generosity toward all men.

II. You agree to hold in veneration the ancient landmarks and great principles of our order; to respect and obey the authorities of the Ancient and Accepted Scottish rite, supreme and subordi-

nate, according to their stations; and to submit to the decision and awards of your brethren in any case where the constitution or principles of the order require it.

III. You promise to avoid disputes and quarrels; to be modest in your behavior and carriage; courteous to all men, and faithful to your Lodge and brethren, and carefully to refrain from intemperance and excess.

IV. You promise hospitably to treat and courteously to receive all brethren, and to discountenance impostors and all who seek to disturb the Ancient and Accepted Scottish rite.

V. You agree to diffuse and disseminate the principles of our order; to pay due homage to the Supreme Council, and strictly to conform to all edicts emanating therefrom that are not subversive of the principles and ground-work of the Ancient and Accepted Scottish rite.

VI. You admit that it is not in the power of any man or body of men to make innovations in the essential and fundamental principles of the Ancient and Accepted Scottish rite.

VII. You promise to attend regularly the meetings of your Lodge, and to instruct and counsel the brethren; that you will faithfully and punctually perform all your duties as Grand Master, and that you will never open or close your Lodge without giving a lecture, or some portion thereof, for the instruction of the brethren.

VIII. You admit that no new Lodge of Perfection can be formed without permission of the Supreme Council, or a Deputy Inspector-General in a country where there is no Consistory, and that no countenance should be given to an irregular Lodge, or to any person initiated therein.

IX. You admit that no person can be regularly allowed to receive any degree in a Lodge of Perfection, or admitted a member of the same, without previous notice and due inquiry into his character, nor unless he be a Master Mason, in good standing.

X. You agree that no visitor shall be received into your Lodge without due examination and proof of his title to be so, unless he is personally known as a Grand Elect, Perfect, and Sublime Mason, to some member of your body.

These are the regulations of the Ancient and Accepted Scottish rite. Do you submit to these charges and promise to sup-

port these regulations, as Ineffable Masons have done in all ages before you?

T. P. G. M. I do.

CHARGE.

Com.-in-C. My brother, your ready assent to the charges and regulations of the order, justifies the confidence which your brethren have reposed in you, and authorizes me to proceed with your installation. You cannot have advanced to the degree which you have attained in our rite without becoming acquainted with the requisites necessary to constitute an efficient Master of a Lodge of Perfection, with the duties that devolve upon the position, and of the serious responsibility which he incurs.

The honor, reputation, and usefulness of your Lodge will chiefly depend upon the mode in which you discharge the duties of your office. If you should be satisfied with merely knowing by rote the formulas, the phrases, and ceremonies of the work, and end with that, you may maintain good order and conduct the work with regularity, but you will soon see indifference succeed to zeal, inattention to punctuality, lassitude to interest, and stagnant immobility to activity.

You cannot satisfy your promise never to open and close your Lodge without giving a lecture, or some portion thereof, for the instruction of the brethren, by asking a few trivial questions of routine. It would be absurd to require of you to take a solemn obligation to do that; and a sad matter if Masonry would so cheapen its oaths.

Whenever your Lodge is closed, and an evening has passed away without your having given the brethren some new and useful information, *you will have failed to do your duty.*

Think not that the field of Masonic learning has been so often reaped and gleaned that there is nothing left for you to gather. Its history has never yet been written. Its symbols are only in part understood. Its philosophy is a vast region almost wholly unexplored. You are to arouse the indolent, encourage the desponding, and incite the unreflecting brethren to do something the influences whereof shall be felt beyond the limits of the Lodge—something for society, something for humanity. Admonish them of the duty that rests upon them—so to act and behave as to bring no discredit or reproach upon the order. Charge them to prac-

tise out of the Lodge the duties taught in it, and by their forbearance, frankness, discretion, equity, and profound regard for truth and honor, to convince all who know them of the excellence of our institution.

I hope your example will remain as the best and brightest of lessons for your successors, to show them in what way to walk, and how to act; to deserve well of the order, to be entitled to its gratitude, and to win for themselves honor and reputation.

Brother Grand Master of Ceremonies, present the deputy Grand Master elect.

Charge to the Deputy Grand Master.

My brother, your brethren have been pleased to elect you Deputy Grand Master of this Lodge of Perfection, to take the place of the Thrice Potent, in case of his absence. The duties which, in that case, you are to perform are known to you, and need not be repeated. When he is present, you are to assist him with your counsel and advice in maintaining the dignity and authority of his office, and the peace and harmony of the Lodge, and perform such other duties as are laid down in the ritual. I congratulate you on being thought worthy by your brethren of this honorable station, and earnestly hope that you may give them no reason to regret the choice they have made.

Brother Grand Master of Ceremonies, present the Senior Grand Warden elect.

Charge to the Senior Grand Warden.

My brother, your brethren have been pleased to elect you as Senior Grand Warden of this Lodge of Perfection. In the absence of the Thrice Potent and his Deputy, you are to govern the Lodge and perform the duties of his office: and in that case you are bound by all the pledges and promises he has made; and you will consider all that has been said to him as addressed equally to you. When he is present, you are to assist him and second all his efforts. Your acquaintance with the history, symbols, and philosophy of our rite, should be as extensive as his; therefore you should prepare yourself, so as never to be taken unawares when called to the performance of any duty.

I firmly rely on your knowledge, your zeal for the order, and

your attachment for your Lodge, for the faithful discharge of the duties of this important trust.

Brother Grand Master of Ceremonies, present the Junior Grand Warden elect.

Charge to the Junior Grand Warden.

My brother, you have been elected to the office of Junior Grand Warden of this Lodge of Perfection.

You may be called upon to fill the place of the Senior Grand Warden, or even that of the Grand Master or his Deputy, and in such case the promises they have respectively made become yours. You should therefore be as fully instructed, and your office demands of you the same diligent study and thoughtful care.

Your regular and punctual attendance is required by our laws, and it is expected you will faithfully discharge the duties attached to that responsible office.

Brother Grand Master of Ceremonies, present the Grand Orator elect.

Charge to the Grand Orator.

My brother, you have been elected Grand Orator of this Lodge of Perfection. It will be your duty to pronounce a discourse to the neophyte at every reception, and to the Lodge if required. It may also of right call upon you to read an essay or lecture upon the history, philosophy, doctrine, or symbolism of the rite. It is therefore indispensable that you should make yourself familiar with those subjects, so that you may be able to instruct and enlighten the brethren. I trust that the duties of your office will be so performed that your name will be hereafter identified with the prosperity of the Lodge, and mentioned with honor and respect by all who love our order.

Brother Grand Master of Ceremonies, present the Grand Treasurer elect.

Charge to the Grand Treasurer.

My brother, you have been elected Grand Treasurer of this Lodge of Perfection. It is your duty to receive all moneys from the Secretary, make due entry of the same, and pay them out on

the order of the Lodge, rendering account thereof at the proper season. These duties are responsible and important, and your faithful performance of them will entitle you to the good opinion and gratitude of your brethren.

Brother Grand Master of Ceremonies, present the Grand Secretary elect.

Charge to the Grand Secretary.

My brother, you have been elected Grand Secretary of this Lodge of Perfection. It is your duty to record the proceedings of the Lodge, to receive all moneys due the same, and to pay them over to the Grand Treasurer, taking his receipt therefor.

I earnestly hope that you will so perform its duties as to merit the esteem and applause of your brethren.

Brother Grand Master of Ceremonies, present the Grand Master of Ceremonies elect.

Charge to the Grand Master of Ceremonies.

My brother, you have been elected the Grand Master of Ceremonies of this Lodge of Perfection. It will be your duty to examine and introduce all visiting brethren; to examine, prepare, introduce, and accompany all candidates; to arrange all processions, and act as Marshal thereof.

I trust you will perform them to the entire satisfaction of the Grand Master and the Lodge.

Brother Grand Master of Ceremonies, present the Grand Captain of the Guard elect.

Charge to the Grand Captain of the Guard.

My brother, you have been elected Grand Captain of the Guard of this Lodge of Perfection. You are to guard well the entrance of the same, to cause all summonses to be served, and to obey such orders of the Grand Master as he may communicate to you; and I do not doubt but that you will perform your duties faithfully, and keep due watch over our entrance into the Sanctuary.

Brother Grand Master of Ceremonies, present the Grand Hospitaller elect.

Charge to the Grand Hospitaller.

My brother, you have been elected Grand Hospitaller of this Lodge of Perfection. It is our earnest wish that you may so administer the affairs of your office, that when you lay it down, the exchequer of the Lodge may overflow with the thanks of the widows and the gratitude of orphans.

Brother Grand Master of Ceremonies, present the Grand Tyler.

Charge to the Grand Tyler.

My brother, you have been elected Grand Tyler of this Lodge of Perfection. Receive this sword, and after you shall have taken the oath of office, you will repair to your station, and guard well the approach to the entrance to the Lodge, that no cowan overhear us and no impostor intrude himself among us.

Illustrious Grand Master of Ceremonies, you will now place the officers of the Lodge of Perfection at the Altar in due form to take the oath of office.

G.·. M.·. of C.·. places them in a semicircle, facing the E., M. in the centre.

Com.-in-C. [* * * *all rise.*] Attention, brethren of the Grand Consistory and Lodge, and witness this oath of office.

OATH.

You and each of you, in the presence of the Great Architect of the Universe, and with these brethren as witnesses, do solemnly and sincerely swear, that you will support the Constitutions, Regulations, Statutes, and Institutes of the Ancient and Accepted Scottish rite, and the Regulations and Constitution of the Supreme Council, as the fundamental law of the Ancient and Accepted Scottish Rite. That you will faithfully and impartially perform, each to the best and utmost of his skill and ability, the duties of the office to which he has been elected in this Lodge of Perfection. So help you God.

Illustrious Grand Master of Ceremonies, you will now invest the officers of the Lodge with their appropriate regalia and con-

duct them (excepting the Thrice Potent Grand Master) to their stations (commencing with the Grand Tyler), and let the officers occupying the stations yield them up.

The officers being so placed:

Thrice Potent, your officers are at their respective stations, and nothing remains but for you to assume yours: be pleased to do so.

Receive, my brother, the warrant of your Lodge [*presenting it*]; may it continue and prosper, and may its name be ever honored among men.

Receive now this mallet, symbol of authority; assume the government of your Lodge, and rule it with urbanity, impartiality, and firmness.

PROCLAMATION.

To the glory of the Great Architect of the Universe, in the name and under the auspices of the Supreme Council, I proclaim ..... Lodge of Perfection, No. ...., to be consecrated and inaugurated, its officers duly installed, and the Lodge legally organized and prepared to enter upon its labors.

Brethren of the Consistory, unite with me in congratulating the Thrice Potent Grand Master and his Lodge.

Omnes. 3, 5, 7, 9.

Com.-in-C. or T∴ P∴ [●—*all are seated.*]

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